Eighth and HOLLY

FIRST PRESBYTERIAN CHURCH • MEDFORD • OREGON

VOLUME XIV | THURSDAY, JANUARY 19, 1967 | NUMBER 1

NEIGHBORHOOD BIBLE STUDY GROUPS

Twice in recent years our church has organized neighborhood Bible Study Groups for designated periods with gratifying results. Once again this is to be done, with some changes. This time the number of groups will be reduced to twenty or perhaps twenty-five, and the teaching and devotional part of the program will be developed by the Christian Education Committee of the Session.

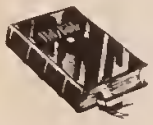
At the outset, the assignment of members to groups will be made by the church staff. This is necessary in order to maintain a proper balance between the groups. Later on, if members wish to change to some other group, arrangements to do this can be made.

The general plan is to engage in Bible Study on a church-wide scale during the period of Lent, commencing on Wed., Feb. 8 and concluding on the Wednesday after Palm Sunday, Mar. 22. Some minor changes may be made as the course of study proceeds.

Information regarding meeting places and teaching material will be given to the members by a group of organizers within the next two weeks. This project is for all adult members, so be prepared to participate.

FLOWERS FOR THE CHURCH

Volunteers are needed for donation of flowers for the sanctuary on Sunday morning. Memorial flowers may be also given, please sign the calendar in the Church Office.



The New-Church Committee reported progress and another report can be expected by April.

New Elder-Trustees elected at the Annual Meeting:

Bill Butler
Dave Coverstone
Robert Dill
Murray Gardiner
Herbert Massinger
Archie Pierce
William Seibert
John C. Smith

New Deacons elected:

Mrs. Arnold Bohnert
Lee Niedermeyer
Charles Robinson
Mrs. Jack R. Sanborn
Monte Voight
Ronald von der Hellen
Mrs. Scott Wiskersham

January 2 marks the 40th anniversary of the ordination of Dr. D. K. West to the gospel ministry. Dr. West was ordained in the Westminster Presbyterian Church, Cedar Rapids, Iowa in 1927. Of these 40 years, more than 15 were spent as a missionary in China. Dr. West is now in the 16th year of his ministry here in Medford.

COMMUNICANTS CLASS

A communicants class for high school youth (incl. 9th grade) will begin on Thurs., Jan 19 at 4:15 p.m.

This class is for all youth interested in becoming members of our church and will be held each week for 10 weeks. Upon successful completion of the study material and appearance before the Session, the young people will become members of the church at Easter. Those interested should call or come to the Christian Education Office, 779-1711.

PASTOR'S CORNER

When a person tells me "I do not have time" for this or that activity I am reminded of what John Dellenback said recently, "When a person says, 'I have no time,' what he really means is, 'I do not think it is as important as something else I am going to do,' because we always find time to do the things we think are important."

Each one of us should occasionally look at his daily schedule and see just what it was that he put into that day, how much reading, TV viewing, family conversation, business, or all other activities that claim our time and attention. Because we only have so little time, this can be no little decision.

It would be my hope in this coming year that all who call themselves Christians would begin to make time for Bible study, for Church attendance, for those things of the spirit. Unless we make time for these things and really discipline ourselves we are going to find ourselves too busy, too preoccupied about secondary things.

So why not look over your schedule again, and put first things first, then make a time when you can really meet God and know His will for your life.

In Memoriam

"In My Father's House are Many Mansions"

Dr. Earl Wm. Benbow
December 20, 1966

Earl Calvin Gaddis
January 13, 1967

OUR SYMPATHY TO:

Mr. and Mrs. Galen Hackett on the recent death of his father, Dr. and Mrs. B. B. Bartels on the recent death of her grandmother; and Mr. and Mrs. Curtis Barnes on the recent death of her mother.

I and S . . .

Those two letters stand for one of the important departments of our church — **INFORMATION AND STEWARDSHIP.** It is expected that each particular church will keep its members informed throughout the year regarding the general mission of the whole church. Each church is also expected to invite its members to underwrite by pledges the financial needs of the church mission, both general and local, for the ensuing year, during what has long been known as the Every Member Canvass. Our church has done that for many years, and with considerable success.

For several years the Session has been greatly concerned by the lack of response from a considerable number of the members, who have no record of giving. While recognizing the privilege of individual members to give when and as they choose, an obligation to give is recognized at the reception into membership.

Our church has a resident active membership of 1159. Of this number approximately 600 are represented on the 400 pledge cards received, which means that almost 50% of the resident members have given no indication of what they may contribute during 1967.

Those who are not in a position to contribute are remembered with prayerful sympathy. However, one of our goals for 1967 is to get as close as can be to a 100% pledging membership of those who are financially able.

We have done well in securing over $80,000 in pledges at a very difficult time. But we can do much better.

R. T. B.

WOMEN'S ASSOCIATION OFF TO GOOD START

All the circles got off to a good start this month, and it was a time of interest meeting and greeting the women who will make up the membership, rub elbows, and become closer friends for the next period of two years. The circle study is always rewarding, too, and should be particularly so this winter, since the authors are practically Medforders. Sam and Eileen Moffat have been here many times. Sam is a nephew of Mrs. Edith Thompson and Mrs. Sybil Dodge, and the head of the Korea Mission, a position once held by the Rev. Mr. Ned Adams, who we knew at the Rogue Valley Manor.

Since the book of Philippians was written by an intense, vital man, Paul, and the study of it was written by two young, vital and informed friends of the valley, it should be of absorbing interest, and it is still time to get in on it practically from the beginning.

CONGRATULATIONS AND BEST WISHES TO:

Mr. & Mrs. John Gross (Eva F. Ware)	Dec. 17, 1966
Mr. & Mrs. Harold M. McDaniel (Marge Roberts)	Dec. 18, 1966
Mr. & Mrs. Raymond E. Childreth (Janis D. Owens)	Dec. 26, 1966
Mr. & Mrs. Richard Lichti (Karen A. Johnson)	Dec. 29, 1966
Mr. & Mrs. William J. Mills (Sheryl L. Shaver)	Jan. 7, 1967

I'm sure she would want it. She still considers me your aunt. I'm certainly did enough to be.

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Sinkil-dong, Seoul.

About 200 blind students and citizens paid hom-

Samuel H. Moffett

U.S. Seminary Dean Hails Korean Bells

Dr. Samuel H. Moffett, dean of the graduate school, Presbyterian Theological Seminary in Seoul, praised Korean temple bells "as the finest bells ever cast by any nation" for their exquisite design, sound, and form

Speaking to some 400 students of the Seoul American High School in the 8th U.S. Army compound yesterday, he said that the sound of Korean bells is one of the "three loveliest sounds of Korea" along with the warblings of the oriole and the sound of a flute.

Dr. Moffett, a Korean-born American and vice president of Korean-American Association, gave a lecture to the American students on Korean bells and played a disk recorded with sounds of 19 bells by Cho Kyu-dong, a professor of Korean history at Sookmyong Women's University, and an expert in bells

Compared to the bells of Japan and China and Western nations, he said that Korean bells resound longer than those of other countries.

As an example, he gave the great bell in Kyongju: "The sound of the great bell in Kyongju can be heard for forty miles."

age to the deceased former principal of the school amid the solemn funeral music performed by the Navy band.

The blind teacher died of tubercular peritonitis Monday at his residence in Okin-dong, Seoul.

Born in 1906 to a poor peasant family in Pyongtaek-gun, Kyonggi-do, he was struck by the measles and blinded at the age of three.

During his 24 years of teaching service for the blind after he graduated from the Tokyo Blind Normal School in 1925, his whole life was devoted to the well-being of the blind.

He was awarded four government citations for his meritorious work for the education of the blind.

He independently established the school for the blind in 1960 on his wish that the blind should be separately educated from mutes, due to their physical differences.

He was buried yesterday in his home town, Pyongtaek-gun, Kyonggi-do.

He is survived by his wife, two sons and four daughters.

49 Colleges Close Entry Applications

Ceremony Observed For Ex-Politician

The seventh anniversary of the death of Dr. Chough Pyong-ck, former opposition leader against Liberal Party President Syngman Rhee, was observed in a brief ceremony at his tomb in Suyu-dong, northeastern outskirts of Seoul The ceremony was attended by the late Chough's family and leaders of the New Democratic Party, including Yu Chin-o and Yun Po-sun.

Chough died a month before the 1960 presidential election for which he had been nominated as the then Democratic Party's candidate to contend with Rhee.

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Korea Times

Thurs Feb 16, 1967

PWOC

Worship and Study

Institute

10 - 12 March 1967

Eighth US Army Religious Retreat Center

Seoul, Korea

Dr Samuel H Moffett
Bible Teacher,
Professor of History
and Theology at Seoul
Presbyterian Seminary.

Dr Kyung Chik Han
Pastor Yong Nak
Presbyterian Church
Inspirational Speaker
Berlin World
Evangelistic Conference.

Make your reservation through your Chaplain,

Theme. "Joy for An Anxious Age" a study on Philippians.

Report on the Kyodan Missionaries' Conference
Atami, Japan, March 28 - 30, 1967
Samuel Hugh Moffett

If the three days of raw fish and rice and good fellowship and new insights at Atami with the Kyodan missionaries are any criterion of the value of such interfield visitati n, I am in favor of more emphasis on such exchange visits. It gave me a new perspective from which to look at our own work in Korea, as well as fresh gleams of hope for the future of the Church of Christ in Japan, about which I must confess I have been rather pessimistic.

There were some 300 missionaries connected with the Church of Christ in Japan (Kyodan) at the Conference. They welcomed William Grubb and me as fraternal delegates from Korea most cordially. The theme of the Conference was "The Secular City in Japan". Major speakers included Dr. Benjamin Reist, systematic theologian from San Francisco Theological Seminary, Dr. Takao Yazaki, a sociologist, the Rev. Masahisa Suzuki, moderator of the Church of Christ in Japan, and Dr. Roland Bainton, church historian from Yale.

Bainton and Reist were a study in contrasts-- a young, brash controversial shocker, and an enormously erudite, precise and balanced master of his craft. So also, in a way, were the two Japanese. Yazaki was a scientist, dispassionately painting the picture of Japan's city problems. Suzuki was enormously impressive, dispelling my suspicion that Jppanese theologians are without heart. His was the most sensitive interpretation of the psychology of the new Japan that I have heard, and was more quietly and compellingly evanglistic than anything else at the Conference. I am glad he will visit our General Assembly this fall in Korea.

Let me summarize briefly something of the main contributi ns of this sparkling roster of speakers.

Reist used the shock treatment on us in his slangy, breezy way. His critique of Cox's Secular City zeroed in on the missionaries as much as on Cox, whom he called (quoting someone) "the poor man's Van Leeuwen". Cox is often wrong, he said, but at least "wrong for the right reasons", whereas we, he implied, may be right, but are right for the wrong re sons. He commended Cox for his pluralism, which alone saves from intolerance and dictatorship, and for his theology of involvement. Radical though Reist me be, he is no "God is Dead"-er, or "Abandon the Church"-er. His God acts, and his Church has a mission, and mission demands organization and institutions.

Yazaki, in his sociological analysis of Japan's city problems, painted a picture of what may well be Korea's problems ten or twenty years from now. Asia, he pointed out, now has the

Mar 25, 1967

world's greatest city problems. In 1900, of the world's "million" cities, 5 were in Europe, 3 in North America, 1 in the USSR, and only 1 in Asia--a total of 10. Today there are 60 such "million" cities, and more than half of them are in Asia. Europe has 16, North America 7, Asia 38, and Oceania 2. Japan's urban population doubled between 1950 and 1900 (150 years), doubled again between 1900 and 1960 (60 years) and will double again in the next 40 years despite an effective birth control program. One reason for the success of this program ~~xxx~~ is that children are no longer an asset (free labor), but a burden (they must be educated). Japan is now #4 in world industry--#3 in steel, and #1 in ship-building. One ship-yard in Kobe produces more ships than the entire U.S. But her economic boom has only intensified the problems of the city, and the psychological pressures on her people.

My two favorite speakers were Dr. Bainton and Mr. Suzuki. Reist scared us with his catalogue of unmet urgencies; and Yazaki oppressed us with his massive delineation of unsolveable problems. But Bainton threw the light of history on it all and brought it into manageable perspective. The city is no new problem, he reminded us. Rome had the same problems, and somehow Christians managed to cope with them. And "secularism" is not new. It is only "humanism" rewritten, that is, Christian ethics without a Christian base, or "classicized Christianity, with the religion removed", which is a problem Paul faced as much as we.

Suzuki was bolder in challenging Cox than anyone else. Cox's reading of history as a "gradual, positive change from a religious world to a secular world" just does not fit the facts, he said. It deals inadequately with the results of World War ~~II~~ I and II and communism, and theologically it fails to note that lack of knowledge of the true God brings slavery to untrue Gods, whcih are the new Gods of the secular city.

He gave an illuminating comparison of the differing results of World War II in Japan ~~xnxk~~ and in Korea. In ~~xhexkxxxxxxxxxxxxxx~~ Korea the War restored continuity and wholeness, whereas in Japan it destroyed continuity and left psychological chaos:--a complex of defeat, and a loss of national purpose. What can our small church do in this situation, he asked. We "must learn to work with people, not buildings, with small groups, not great masses, with the Bible and the cross, not church programs," he said. It was the climax of the Conference, and left me with a new respect for the new leadership of the Church of Christ in Japan, just as the informal conversations with the missionaries working with that church had reminded me that they are working on higher levels of difficulty than we in Korea and left me with a new respect for their achievements. It was a good experience. We need more such contacts between fields as completely different as Korea and Japan.

Respectfully submitted,

Samuel Hugh Moffett

오늘의 미국교회 형편

대한 예수교장로회 신학대학원

원장 마삼락 박사

Dean of Grad. School Samuel Hugh Moffett

미국 교회의 형편

교역자 여러분에게 미국 교회를 소개할 수 있게 된 것을 무한한 영광으로 생각합니다.

미국 교회를 소개하기 전에 먼저 세계 교회의 간단한 형편을 말씀드린 후에 미국 교회를 소개하겠읍니다.

가) 세계 교회의 형편

세계 교회 신자의 수효는 약 263,700,000 (1962년도 조사) 명이고 신자의 수효는 세계인구에 약 3분의 1이라고 합니다.

우리가 기독교 신자의 수효가 많은 것을 자랑할 만한 것이 못되는 것은 인구의 자연 증가로 인하여 2000년대에 가서는 현재의 비율로 발전한다고 생각하면 기독교신자가 5분의 1을 넘지 못하게 됨으로 비관적인 마음을 금할 수 없읍니다.

나) 각 주별 인구와 기독교 신자의 수효

주	인구	신자	불신자%	신자
1, 아세아주	1,591,864,000	52,250,694	97%	3%
2, 북아메리카	253,781,000	178,066,000	30%	70%
3, 남아메리카	132,635,000	128,135,000	3%	97%
4, 유럽	565,547,000	464,971,000	18%	82%
5, 아프리카	233,775,000	34,124,000	85%	15%
6, 오스트라리아	15,450,000	11,380,000	26%	74%

다) 각 주별 신교신자 수표

1,	아세아	28,370,000
2,	아프리카	18,900,000
3,	유럽	126,431,000
4,	오스트라리아	8,428,000
5,	북아메리카	72,535,000
6,	남아메리카	9,111,000

라) 남, 북아메리카

1, 북미에서 가장 많은 신자를 가진 나라는 미합중국으로 69,000,000명 이상이라고 합니다.

2, 아메리카의 대륙은 둘로 나누어 있는데 남미와 북미로 구분합니다. 미국에서 남미와 북미를 말할 때에 다음과 같은 말을 이용합니다. " 스페인의 군인들이 금을 얻으려고 남아메리카를 정복하였으나 영국의 청교도들은 하나님을 찾으려고 북아메리카로 망명하였다" 고 합니다. 남미가 이와 같은 역사적인 배경을 가지고 아메리카를 형성하였음으로 남,북미는 정치적 문화적 종교적으로 많은 차이점을 가지고 있읍니다.

3, 북미는 근본 기초가 신앙을 중심한 종교적인 규범 아래서 생활과 사회 제도가 형성되었다

북미에서 종교적 운동이 처음 시작되기는 16세기 루네쌍스 시대에 문예부흥운동의 영향을 받아 영국의 신자 중에서 종교의 자유를 주장하는 사람들을 영국교회가 북미로 추방하였읍니다. 이것이 곧 청교도들의 움직임이었읍니다.

3, 청교도들은 영국 앵글로색슨 국에 속하며 성격은 투지적이며 의지가 강하고 영국 국교의 구속적인 종교생활에서 벗어나 종교의 자유를 위하여 메이푸라워호에 몸을 싣고 영국을 떠나 북아메리카 매사추세스 주에 처음 착륙하였읍니다.

청교도의 영향으로 오늘 미국교인들은 청교도의 정신과 신앙을 잃어버리지 않으려고 노력합니다.

그 예로는 미국의 화폐에다가 "우리는 하나님을 의지합니다" 고 기록하였고 새 대통령이 취임 직전에 성경 책 위에 손을 얹고 모든 일을 성경 대로 순종하겠다는 서약을 한 후에 취임할 수 있으며 국회에서는 상,하의회가 매일 개회 전에 목사의 기도로 직무를 시작하도록 법으로 정하여 졌읍니다.

5, 미국을 지역적으로 구분하여 보면 남 쪽은 신교인들이 많은 편이고 동 쪽은 구교신자가 많은 편이며 중서 쪽은 신교신자들이 사는 곳이라 부르고 서북 쪽은 불신자들이 사는 곳이라고 부릅니다.

마) <u>기독교 신자가 75% 넘는 주</u>

1, 남카로나이나주　　2, 미시시피주　　3, 루이지아나

* 기독교 신자가 45%에서 30% 미만이 되는 주

1, 네바다주　　2, 와싱톤주　　3, 오리곤주

4, 서버지니아주

바) <u>미국의 자랑</u>

미국은 전체 인구에 60%가 기독교 신자이며 자연증가의 인구수보다 2배 이상 기독교 신자가 증가하고 있다는 점이다.

기독교 신자들 중에는 지식적으로 수준이 높은 사람이 현저하게 많아지며 새로운 신자 중에는 교육 수준이 높은 사람이 증가하고 있다.

사) 크기별로 본 교파 (1967 년 조사)

	교 파 명	교 인 수 효
1,	남침례교파	10,770,000 명
2,	감리교파	10,331,000 "
3,	흑인침례교파	5,500,000 "
4,	성공회파	3,410,000 "
5,	연합장노교파	3,304,000 "
6,	미국루터교파	3,141,000 "
7,	루터교파	2,692,000 "
8,	미국흑인침례교파	2,668,000 "
9,	미국흑인루터교	2,541,000 "
10,	기독교파	2,350,000 "
11,	연합기독교파	2,070,000 "

아) 교파. 교인수. 및 상,하 의원수효

		교 인 수	의원수 (상, 하)
1,	구교	44,874,000 명	109 명
2,	신교	56,854,000 명	341 명

* 신교파 중의 교인수와 의원수

	교 파	교 인 수	의원수(상,하) %
1,	감리교파	12,824,000 명	93 명

2,	장로교파	4,384,246명	83 명	1.52%
3,	성공회파	3,338,000 명	68 명	1.59%
4,	침례교파	23,252,000 명	55 명	
5,	조합교파	2,254,635 명	29 명	
6,	유니테리안파	8,569,000 명	13 명	2.40%

자) 장로교파들

1,	교 파 명	교회수	목사수	교 인 수
1,	연합장로교파	9,145교회	11,769 명	3,300,000 명
2,	남장로교파	3,978교회	3,672 명	930,000 명
3,	전통장로교파	90교회	137 명	8,000명
4,	성경장로교파	69교회	164 명	2,000 명
5,	복음장로교파	(목사와 교회수를 발표하지 않았음)		7,000 명

차) 교파수 (1961 년 5 월 26 일) 조사.

1, 249 교파 신자수 108,000,000 명

2, 미국에 교파가 많은 이유 (두 가지)

* 신학적 이유

순수한 복음주의 7신앙을 보수하려고 하는데서 일어났으며 극단적으로 신앙을 보수하려는 결과 신교신자들은 삼분오열 되었다.

그 결과 카도릭 교회가 주장하는 로마 도시의 감독의 권위는 인정을 받게 되었고 신교가 주장하는 은혜로 말미암은 대속의 교리는 약화되었음

니다.

그. 예로는

1) 루터교파는 ..... 은혜와 믿음만으로 구원을 받을 수 있다는 저들의 주장만을 정당시하였읍니다.

2) 장로교파는 ..... 성경의 뜻을 따라 사람을 구원하게 하는 것은 하나님의 예정에 있으며 예수 그리스도는 우리 대신 십자가에 죽으심으로 우리 죄를 보상하셨다는 것을 주장합니다

3) 감리교파는 ..... 예지 미정을 주장하여 알미니안파와 같은 인간의 자유를 주장합니다.

4) 침례교파는 ..... 구원이 침례적인 세례에서 있다고 주장합니다.

* <u>사회적 이유</u>

리차드 리버 교수의 말을 이용하면

1) 사회적으로 그 수준이 낮아서 전통적인 유산을 물려 받을 만한 것 없는 사람들끼리 모인 이유이고

2) 교회를 사회조직과 밀접한 관계를 가지게하여 교회를 하나의 국가적인 형태로 변모하게 하려는 원인에서이고

3) 교회와 사회생활에 있어 자급자족함으로 안일한 생활만을 유지하려 함이고

4) 지방적 특색과 민족적 정신을 고취하려는 태도에서고

5) 이주민이 나그네의 서러움에서 서로가 위로를 받기 위하여 모인 원인이고

6) 피부색갈이 다르므로 사회적으로 받은 멸시를 피하여 모인 이유라

하겠읍니다.

가) 분열에서 협동운동

교회는 오래 동안 분열에서 분열을 거듭하였으나 20세기에 이르러서는 새로운 정신으로 협동하는 운동이 활발히 전개되고 있읍니다.

그 예로는

1, 협동사업운동

1908 년 (가독교 연합회) 를 조직하여 지금 가입수는 31교파이고 선교부수는 66선교부이며 총 교인수는 약 40,000,000 명입니다.

2, 같은 교파끼리 합동운동

1910 년부터 1952 년까지 13번이나 교파의 합동이 있었으며 교파의 수는 28교파가 이 운동에 호응한 것입니다.

1) 1911 년 북침례교회와 자유침례교회가 합동하여 미국침례교회를 만들었읍니다.

2) 1959 년 북장노교파교인 2,640,000 명과 연합장노교파 교인 240,000 명이 합하여 연합장노교파를 만들었읍니다.

3) 1962 년 7월 1일 스위덴 사람으로 구성된 어거스티니 루터교인 630,000 명과 덴막 사람으로 조직된 복음주의 루터교인 36,000명과 독일 사람으로 만들어진 연합루터교인 2,500,000 명인 연합하여 총교인수 3,200,000 명이 미국에서 제 6 위에 든 미국루터교파를 만들었읍니다.

3, 단일 교파 운동의 모색

세계 교회의 단일운동은 많은 연구 중에 있으며 세계에서 하나님의 교회를 만들 수 있는가는 많은 의문이 남아 있으며 만일 세계가 하나의 교회가 되는 경우 그 결과는 어떠할 것인가에 대하여 그 누구도 확실한 회답을 줄 수가 없읍니다.

1) 1931 년 조합교파와 기독교회가 조합기독교회이라는 이름으로 하나를 만들었읍니다.

2) 1934 년 복음교파와 미국 개혁교파가 복음개혁교파라는 이름으로 하나가 되었읍니다.

3) 1946 년 복음주의교파와 연합형제교파가 복음연합교제교회 (파) 란 이름으로 하나가 되었읍니다.

4) 1957 년 조합기독교회와 복음개혁교회가 연합하여 연합기독교회를 형성하였읍니다.

라) 오늘의 미국교회

1, 오늘 미국 교회는 옛날 어느 때보다 신령한 은혜의 부흥운동이 일어나고 있으며 세계 선교운동에 열중함으로 세계 선교사 파송의 3분의 2를 차지하고 있다.

2, 미국의 역사가 시작한 이후 새 신자의 수효가 오늘 날 제일 많으며 기독교 부흥사에서 무리 선생이 제 일인자이라고 하나 빌리그래함 박사는 무리 선생보다 더 큰 부흥사임을 시인합니다.

3, 교회의 경제적인 면에서 볼 때 기독교 사업을 위하여 제일 연보를 많이하는 교파에서는 교인 한 사람이 평균 142불 이상을 연보합니다.

과) 1967년도 신앙고백

미국교회가 일보 전진하여 누구나 쉽게 이해할 수 있도록 하기 위하여 1967년도 신앙고백을 만들었읍니다.

* 새 신앙 고백의 배경

300년 전에 있었던 웨스트민스트 신앙고백서를 1958 년 북장로교회와 연합장로교회가 같이 사용하였읍니다.

북장로교회는 1903 년 웨스트민스트 신앙고백을 수정하여 사용하였고 연합장로교회는 1925 년 수정하고 보충하여 사용하였읍니다.

— 예 —

1, 북장로교회는 "하나님의 사랑, 선교, 성령의 문제를 보충하였읍니다.

2, 연합장로교회는 웨스트민스트 신앙고백을 요약한 새로운 신조를 작성하였읍니다. 이것은 마치 한국 교회가 1907 년 새 신조를 작성할 때 웨스트민스트 신앙고백을 요약하여 12신조를 작성한 것과 동일합니다.

3, 미국교회가 1958 년 북장로교파와 연합장로교파가 웨스트민스트 신앙고백에 부가하였던 것을 검토함으로 연합한 두 교파가 다 만족하게 하려는 목적으로 위원을 구성하여 연구케 하였읍니다.

신학자들로 구성된 위원들이 양 교파의 신조를 연구한 결과 동일하게 느낀 것은 현실교회가 느낀 것은 웨스트민스트 신앙고백을 요약한 것이 아님을 알았읍니다.

오늘 교회의 필요한 신조는 물결처럼 쇄도하는 20세기 사조에 대결할 만한 새로운 신조임을 알았읍니다.

웨스트민스트 신앙고백은 그대로 사용하고 20세기에 적당한 새 신앙고백을 작성하기에 노력하였읍니다.

4, 15인 위원들이 제안한 것을 많이 수정하여 제 178회 총회에서 연합장로교회 신조로 채택하기로 표결한 결과 반대 4표 뿐이고 만장일치로 가결되었읍니다.

이 신앙고백서는 세계에서 제일 큰 장로교회의 새 신조가 될 것을 의미합니다.

* 67년도 신앙고백을 기억하여야 할 점

한국에서도 새 신앙고백에 대하여 많이 토론하였는데 다음 중요한 점을 기억하면 혼란을 피할 수 있읍니다.

1, 새 신조는 미국사람을 위하여 만든 것입니다. 새 신조는 미국이라는 사회적 형편에 의하여 복음을 좀 더 쉽게 이해하도록 하는데 있읍니다.

2, 새 신조는 미국연합장로교회의 신조 전부가 아닙니다. 이것은 사도신경이나 웨스트민스트 신앙고백을 대치하는 것이 아니고 이것은 여전히 신앙고백으로 남아 있고 새 신앙고백은 이것 위에 추가하는 것입니다.

3, 1967 년도 신앙고백이 완성되기까지 두가지 초안이 있읍니다. 첫 초안은 1965 년에 작성된 것으로 약간의 자유주의 신학의 경향이 있었읍니다.

이 초안은 1966 년 연합장로교 총회에서 부결되었으며 그대신 신학적으로 보다 더 보수적인 방향으로 많이 수정을 본 두번째 초안이 통과되었읍니다.

이것이 연합장로교회에 의하여 완전히 채택한 것은 아닙니다. 연합장로교회의 139개 노회의 3분의 2가 이 고백서를 받아 들여야만 채택됩니다.

* 신앙고백집

1967년 신앙고백이 연합장로교회의 새로운 신조가 아니라 오히려 그 신조는 여러 신앙고백을 포함한 신앙고백집이라고 할 수 있읍니다. 전체 신앙고백집 186페이지 중에 1967 년도 신앙고백은 단 15페이지에 지나지 않습니다.

1, 니카야신조는 예수는 "참되신 하나님이시다" 함을 강조하고

2, 사도신경은 "복음이 역사적인" 사실을 강조하고

3, 스코트랜드 신앙고백은 "칼빈의 제자인 존 낙스가 제정한 것이고

4, 제이의 스위스 신앙고백은 "실천철학" 을 강조하였고

5, 하이델벨크 요리 문답은 " 개인의 영적 생활" 에 중점을 두었고

6, " 웨스트민스트 신앙고백과 요리문답"

7, 빠르멘 선언 "그리스도만이 하나님의 말씀이며 교회의 머리이시고 모든 생명의 주님" 임을 강조한 것입니다.

8, 고후 5 : 18— 20절의 뜻을 강조하여 화목에 대한 성서적 교리를 근거로하여 분열된 세계에서 화목의 깊은 의미를 지적하는 1967년도 신앙고백입니다.

* <u>수정되지 않은 원안의 비평</u>

1, 새 신앙고백은 치독론에 있어서유니테리안으로 향하고 있었다. 이유는 그리스도의 인성을 너무 강조하고 신성에 대하여서는 침묵을 지켰읍니다.

2, 서론에 있어 빠르적 사상입니다. 이유는 그리스도만이 하나님의 말씀이며 성서의 말씀은 하나님의 말씀을 증거하는 사람의 말이라고 하였읍니다.

3, 구원론에 있어 일반적 구원론이다. 이유는 모든 사람이 궁극적으로 구원을 받을 수 있다는 것처럼 그리스도는 모든 사람의 구세주라고 주장하였읍니다.

* 수정된 새 신조

위에 3가지 중요한 점을 수정하기 위하여 15인 위원을 구성하여 수정된 것은 다음과 같읍니다.

1, 그리스도의 신성과 인성의 균형을 회복하였읍니다.

신성에 관한 강력한 진술 즉 그리스도는 아버지의 영원한 아들로서 사람이 되었다라고 추가하였읍니다. 그리고 또한 가지는 니케야 신앙고백과 웨스트민스트 신앙고백이 그리스도의 신성에 대한 진술을 "인정" 한다고 한 것을 새 신앙고백에서는 "승인하고 재확인한다" 고 하였읍니다.

2, 서론에서 가장 중요한 부분인 성경의 하나님의 말씀이라는 것을 빠르적으로 부인한 점을 고쳐 "성서는 기록된 하나님의 말씀이다" 라고 추가하였읍니다. 즉 "성서는 여러 증인 중에 한 증언이 아니라 둘도 없는 유일의 증인이라" 고 하였읍니다.

* 결말

1, 우리 동역 교역자들이 1967년 신앙고백서를 보시고 넓은 마음으로 이해하시기를 바라며 미국 연합장로교회에서도 새 신앙고백이 완전무결한 것이라고 인정하는 것이 아니고 사람이 만든 것임으로 잘못

될 수 있다는 것을 생각하고 있읍니다

2, 우리는 새 신앙고백을 무조건 좋다고도 하지 말고 무조건 나쁘다 고도 하지 않는 것이 유익하다.

성경 말씀이 들어 있는 것을 무조건 나쁘다고 할 수 없으며 성경 말씀은 다 좋다고 하여서 신앙고백을 다 좋다고 하면 잘못되기 쉽습니다.

그러므로 20세기에 신앙고백이 부족한 점이 있으나 이단이 아니므로 받아들일 수 있읍니다.

한국교회는 이것을 문제화하기보다는 신학적으로 연구하여 현대 감각에 통하는 언어를 동원하여 사람들을 그리스도에게로 인도하는 데 유익을 보자는 것이다.

3, 예수님이 " 새 술은 새 부대에 넣어야 한다" 고 하신 것을 기억하고 우리는 새 시대에 적 용어와 방법을 이용하여 그리스도를 소개할 책임을 부여 받은 일군임을 확신하여야 할 것입니다.

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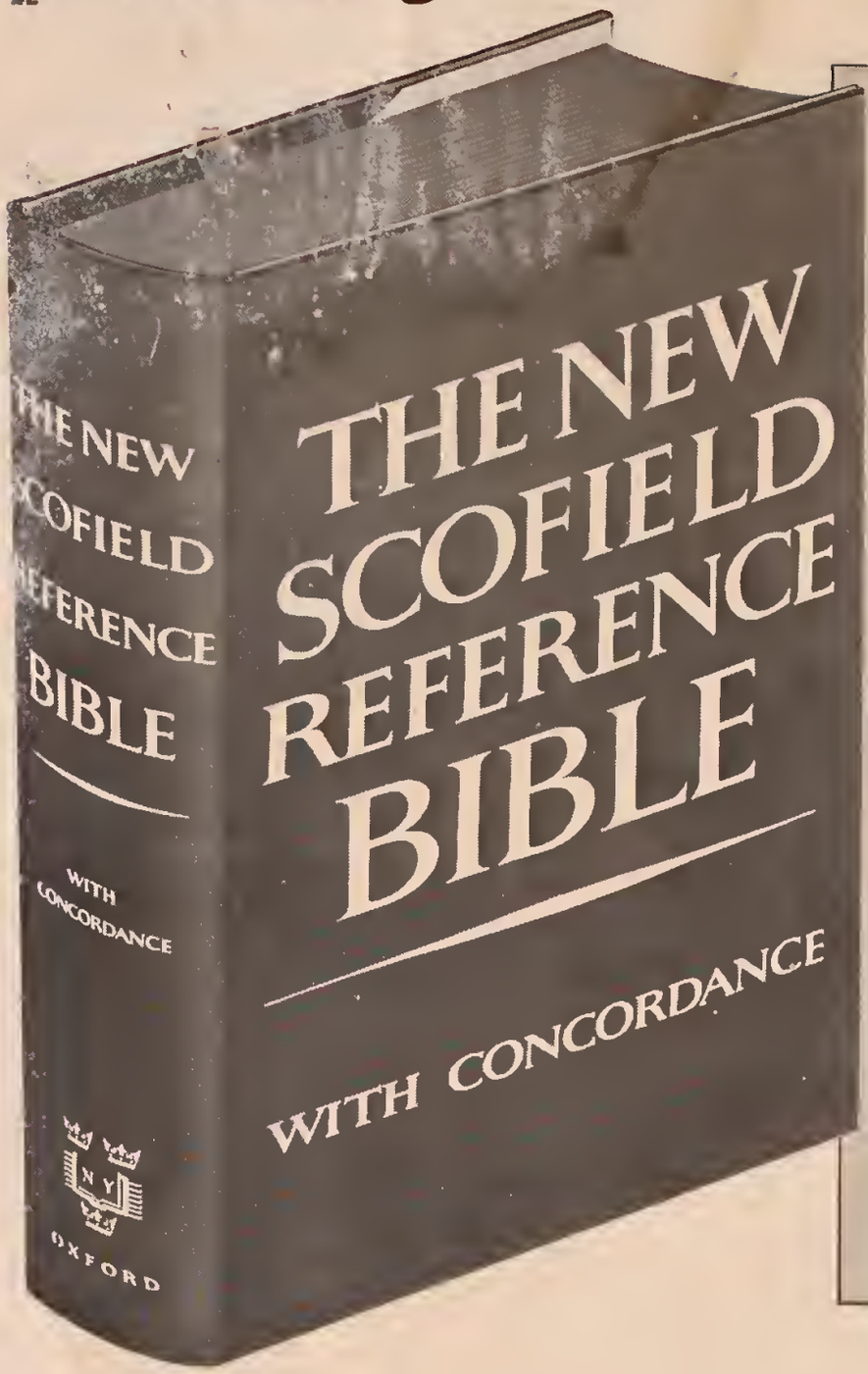

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faith in a box: greatest hindrance to evangelism

How can we win others if we never get outside the "Christian ghetto"?

By Samuel H. Moffett

EVEN in the heat of the Reformation, Luther had the honesty to say, "I am more afraid of my own self than of the Pope and all his cardinals. Because I have within me the great pope, Self."

It is easier, of course, and more self-satisfying to blame evangelistic set-backs on external enemies: the hostility of the world, the opposition of other religions and difficulties of communication. But the more searching question is, "How much of the blame for failure must we share ourselves?"

We hear a great deal about some of the causes for failure: spiritual indifference, sacerdotalism, heresy. But I believe that the most dangerous of all is one that is often unrecognized. This is the sin of self-containment.

Self-containment may be defined as a lack of meaningful contact with the non-Christian world. It comes in many forms but whether it is caused by willful indifference, fear of contamination, ignorance, or selfish pre-occupation with the Christian community itself, the result is what contemporary theologians call "the Christian ghetto complex."

Of all the internal obstacles mentioned above this is the most nearly fatal, for it so closely partakes of the very essence of sin—that is, a love of self that crowds out love of God and love of neighbor. Self-containment is sub-Christian, or perhaps more accurately, pre-Christian, for the Christian life begins with the new birth. The very imagery of the language suggests a breaking-out from a self-containing womb into a world of awareness, contact, and need.

The pattern of the new life is the self-emptying Christ (Phil. 2:3-8), not the self-satisfied Pharisee (Luke 18:9-11). At no point is the Christian self-contained; he is either Christ-sustained or dead. As for Christian mission and evangelism, self-containment and outreach are mutually exclusive. The church that is turned in on itself has turned its back on the world to which it was sent by Jesus Christ.

Self-containment is a basic denial of all that is Christian. The problem is that few will admit to having this disease. It is always someone else's problem, some other church's crippling weakness.

There is the classic example of a "Christian ghetto," the fate of Eastern Christianity under the Moslem conquerors. While often compassionately described as the inevitable

eyewitness: Budapest

By Eva Jordan Blair

What is happening to the Protestant Church in Hungary?

I took off from Amsterdam in a Malev jet in search of the answer. I found it through unexpected channels:

- In the voice of silence rather than source.
- In the once gay city of Budapest where now there is little tinkle of laughter
- In the inhibited political life of a highly intelligent race of subjugated people
- In the cryptic communication I received from a private, highly reliable source.

Winter was just beginning to release its frigid grip on northern Europe when I arrived in Budapest shortly before Easter.

Trees stood starkly naked on the magnificent thoroughfares interlacing the old trading city of Pest. Throngs of people moved briskly along the downtown streets. Hungarian women are fashion-conscious, and despite the country's tight economy contrive to look smart. I saw more beautiful women in Budapest than in any other European capital I was in. My colorful American raincoat was the object of discreet stares. It spelled "Westerner" as effectively as if I had been wearing a sandwich board.

On the streets of Budapest I found a warmth and friendliness that was in sharp contrast to the demeanor of Communist bureaucrats I had the misfortune to encounter.

If one would be free from the restraints of time and circumstance when traveling, then one must forego such amenities as hotel reservation. In the Hungarian capital this somewhat unconventional mode of travel afforded me a much more penetrating glimpse of life behind the Curtain. I found the Reds in what must bave been an embarrassingly paradoxical predicament: deeply resentful of American intrusion, yet greedy for American money. At one point in a series of frustrations, it was suggested that I might achieve my purpose by resorting to bribery!

You can usually tell the political color of a cab driver by his exhorbitant charges. Though I was careful to ascertain the rate beforehand, on more than one occasion I found myself badly outwitted. Visas will be extended *only* if you are willing to pay the costs in American dollars. Tbe reason behind this mercenariness is that Hungarian currency is worthless outside the country.

The hotel I chanced to check into—a many-storied building whose baroque architecture was a regression to a more ostentatious period of Hungarian history—was staffed by men of military bearing and morose dispositions. They were like no desk clerk I ever saw. It didn't take long for the realization to sink in that I had barged into a Party stronghold. I wonder they did not turn me away on sight, for their treatment at all times was curt; their attitude one of strong disapproval. For the few days I was there, I was uncomfortably aware of being under constant surveillance.

But the view over the Danube was superbly compensating. Seated at breakfast next morning, I watched in awe as the night blanket of white mist lifted slowly from the river, almost as though expert fingers were bringing a giant projector into sharper focus. On the opposite bank the fairy-tale architecture of the famous Halaszbastya (Fisher's Bastion) stood revealed, a spectacle of breath-taking beauty.

On Liberation Day (commemorating the retreat of the German army in 1945), a newly arrived member of the western diplomatic corps and I were completely foiled in our efforts to reach the political center of the observance.

But while the Communists were marching in stiff salute past President Janos Kadar, elsewhere in the capital we found thousands of people quietly observing the holiday far from the central scene. Mingling with them, we found the streets festooned with flags—the dominant Red one, flanked on either side by the Hungarian tricolor. Occasionally the crowds spilling out over the narrow streets opened and closed ranks to allow passage of a small European car. Such simple pleasures as window-shopping appeared to be the order of the day. Couples strolled arm in arm—husbands, wives, and sweethearts—dressed in their winter best. Whole families sauntered from window to window. Children and young people were well-behaved. It was a quiet, orderly, Sabbathlike procession—a delight to watch and a joy to share.

On another morning tour of the city, I turned to my thoroughly personable young guide and asked, "Do many people attend church?"

The stock-in-trade question got a stock-in-trade reply.

"It is not forbidden!"

"How many?" I persisted.

The girl laughed, pleasantly. "Why don't you go to church on Sunday and see for yourself?" she parried, teasingly.

"But I won't be here Sunday."

"Oh," she thought a moment, "Well, not many. Old people mostly."

It was so obviously the Party line. Closer to the truth I felt was an off-the-record statement I received from a young man at work in the capital. A regular communicant himself, in his opinion from 60% to 70% of the pop-

(Continued on page 45)

Mrs. Blair, prior to her trip through Europe and the Near East last year, was a staff member for World Vision Magazine. *She is now a free-lance writer and Sunday school teacher in Glendale, Calif.*

result of persecution, this is not altogether true. It was, in the final analysis, the deliberate choice of the Church. What finally produced the withered ghettoes of the Nestorians and the Copts was not so much the sword of Islam as the law of Islam, which permitted conquered Christians to worship but forbade them to propagate the Christian faith. Faced with a choice between survival and witness, the Church chose survival. It survived, but what survived was no longer a whole Church. It was a sick, ingrown community.

In Czarist Russia Christian withdrawal was even less of an imposition from without than what the Eastern churches experienced. The Russian church made its own ghetto, but in the mind, not the body. Isolating themselves from the agony of the people, Orthodox priests argued about the color of their vestments and about how many fingers should be extended in the benediction, until the revolution broke in on them and brought them, too late, out of their never-never land into the world as it really is.

STILL A PROBLEM

It would be comforting to think that such crippling self-containment is safely buried in the Church's past. The saddening truth is that no church in the world is quite free from the taint of the same poison.

There is self-containment of race, for example, and the self-containment of liturgy. Separatism is another form of self-containment. So also is its opposite, pre-occupation with church union. There is also the self-containment of the great, state churches, too intent on national prestige, ceremonies, and subsidies to notice that they no longer have worshipers. And there is the self-containment of the small free churches, so busy protecting their freedom from the world that they have ceased to have any influence in the world. There is self-containment by creed, and self-containment by sacrament. There is the self-containment of old and tired churches who no longer want to send missionaries; and the self-containment of younger nationalist churches who no longer want to receive them.

But no matter what form it takes nor how plausibly its forms may be justified, self-containment is always and inevitably a hindrance to evangelism.

RACE

Take, for example, racial self-containment. This is probably the single most explosive issue in the world today. When racial discrimination penetrates the Church it becomes more than a crime against humanity, it is an act of defiance against God Himself (I John 4:20). The fact that there is racial discrimination in the Christian Church has already done irreparable damage to world evangelism. If present trends continue, future historians may some day single this out as the decisive factor that drove a whole continent, Africa, away from Christ and into the embrace of Islam.

Another form of this sin is self-containment by castes. Christians would like to pretend that this is limited to India and its Hinduism, but our own Western, Christian suburbs are riddled with it. It is more subtle in the West. When the Church of England in the nineteenth century could be described as the Conservative Party gathered for prayer, and when a recent study of American church unions can point out that they never really cross class lines but usually remain a high-caste denominational phenomenon (R. Lee, *The Social Sources of Church Unity*, 1960), it can hardly be claimed that Christians have bravely broken down the barriers of class.

So self-contained has the Church's social structure in fact become in America that some sociologists assert that it purposefully excludes the lowest classes of American society from its evangelistic efforts. "Church programs are not designed to appeal to them and ministers never visit them . . . ," say Vidich and Bensman in *Small Town in Mass Society*. "The ministers and laymen . . . either do not see the unchurched or they have no desire to pollute the church membership with socially undesirable types."

All unwittingly, Christians sometimes shut themselves behind a language barrier. Evangelical jargon can be as unintelligible outside the inner circle as military alphabetese is outside the Pentagon. In a world where "redemption" means green stamps, and "sin" means sex, the very words with which we try to proclaim the gospel sometimes only obscure it. It can be dangerous therefore to read nothing but evangelical literature. The man who lives in a one-vocabulary world too long loses the ability to talk meaningfully to anyone but his fellow-believers. This is not evangelism.

THEOLOGICAL "PURITY"

Another kind of self-containment is separatism. It is as old as the Syrian desert where Anchorites chained themselves to rocks or walled themselves up in caves. It is also, alas, as new as the latest church split in Korea. As a search for purity, separatism may have a touch of justification, but its fatal flaw is self-containment. It faces inward, not outward. It leads to negativism and withdrawal and self-righteousness. It talks evangelism, but its Christian outreach has lost its winsome appeal and has built into it a self-defeating

(Continued on page 29)

Dr. Moffet is professor of historical theology at Presbyterian Theological Seminary in Seoul, Korea. This address was given at the World Congress on Evangelism in Berlin.

THE MINISTER AND HIS FAMILY

Which should come first —the congregation or the pastor's own family?

By John and Letha Scanzoni

THE TRADITIONAL image of the minister's family is one of happiness and tranquility. Family Bible reading, hymn-sings around the piano, warm relationships with parishoners, invitations to Sunday dinner, the feeling of being needed in the community, the excitement of entertaining parsonage guests, involvement in others' joys and sorrows—isn't this the life of the family in the manse? Surely, here is a family equipped to cope with life's perplexities. Here is a home "where prayer is heard and praise is wont to rise," and where family life is seen at its zenith.

But is this image correct? Many ministers and wives point out that if ever there existed such an idyllic situation, such is certainly not the case now. In interviewing a sample of clergy couples, one word occurred repeatedly when we asked them to describe parsonage life. That word was "hectic." Placid scenes of togetherness are lost in a whirl of rushing to meetings, counseling, attending to countless church administration details, and trying to hold up under all the other pressures pushing against the modern pastor.

True, there are rewards accompanying the position of minister's family, and most couples were quick to mention them. But there are problems, too. Problems such as lack of privacy, loneliness (because of the inadvisability of having close friends within the congregation), the congregation's rigid expectations for the behavior of the minister's family, the necessity (for many) to live on a tight budget, and especially the problem of *time*.

Recently, 31 ministers and the wives graciously consented to cooperate in a survey which probed some of these issues. Their denominational affiliations are representative and include all three major forms of church government. One interesting pattern emerged from this survey which may give other clergy couples a new insight into the oft-mentioned conflict between church and family responsibilities. It is simply this: *the pastor's image of his ministerial calling seems to detemine his attitudes and actions in his role of husband-father.*

Two diverse views of the ministry were seen in the survey. Over half of the pastors interviewed classed the ministry as a *unique calling*, set apart from all other occupations. The remainder agreed that the ministry is a calling—but a calling no different in essence from any other vocation to which God may direct a man. This doesn't mean the latter group wished to "secularize" the ministry or that they considered it a mere profession. Rather, they felt that for a Christian *all* work—any occupation—should be done as service (ministry) for Jesus Christ (Col. 3:17, 23, 24; I Cor. 10:31).

The first or "unique calling" category of ministers form a self-image that goes something like this: "I am

THIELICKE

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Yet more must be said at this point. Man cannot assess truth and after the assessment make a decision. *Decision is part of the participation in truth.* Thus with Pascal he tells us that we must practice Christianity on a provisional basis if we would ever come into the power of Christianity. Thus there is the ineluctable element of venture in faith and if venture is taken out of faith, faith is denuded of its existential potentialities. But Thielicke is emphatic in pointing out that he who ventures is never disappointed in his venture. Christ always proves Himself to be true.

CHRIST LOOKS INSIDE

(6) *We are to see men as Christ sees them.* Why did Christ have so much to do with sinners, publicans and harlots? From the human point of view they were the scum of humanity. But Christ sees through the crust and crud of human depravity and sees the real man and the real woman. From the human point of view a publican is a traitor; from Christ's perspective a publican is a Matthew. From the human point of view a prostitute is a person who sells her body for a few coins; to Christ there was prospect for sainthood. The world makes over kings, generals, scientists, business tycoons, etc. But Christ is interested in day-laborers, in charwomen, in street tramps.

This theme comes through again and again in Thielicke's preaching. We are Christ's servants only as we see men for what they ideally are and not what they concretely are in their sinfulness. Therefore one of the marks of the Messiah is that *He preaches the gospel to the poor.* Historians are writing of the great and the powerful and the wealthy. Christ is finding a home with the lame, the poor, the hungry, and the orphaned.

I would not be true to myself nor to Thielicke if I did not register my disquietudes with Thielicke.

(1) Very little is said of the Holy Spirit. From the question-and-answer sessions I know that Thielicke has a profound doctrine of the Holy Spirit. But for some reason known to him the Spirit does not find a vital place in homiletics and this I feel is a distinct lack.

(2) Almost all of Thielicke's preaching is taken from the life of Christ and virtually nothing from Paul. Perhaps Thielicke thinks that he can make existential contact by preaching from Christ—a contact he could not make with the average man by preaching from Romans. But surely there is existential contact that can be made through Paul. We simply summon Luther and Calvin to witness at this point.

(3) Thielicke makes a sharp distinction between Jesus as a person and doctrines about Jesus. This simply cannot be done. The most elemental thing said about Jesus is already a Christological statement. Thielicke might think that Christology will only confuse the dockworkers who listen to him. But I felt that a certain amount of depth, precision and power are lacking because Thielicke operates with such a drastic dichotomy between the person of Jesus and Christological assertions.

Eventually the Christological problem must be raised. Jesus Himself raised it (Matt. 16:13); Peter raised it (Acts 2:36); and Paul raised it (Rom. 10:9-10). Why cannot we properly raise it in our preaching? Spurgeon, whom Thielicke admires greatly, certainly was able to combine real communication of the gospel with high Christological preaching.

Our final word is simply this. If anyone feels that his Christianity is stale or jaded or in a rut let him discover Thielicke! In so doing he will meet one of the great spirits of our age, and could well come into a rejuvenation of his own living.

FAITH IN A BOX

(Continued from page 13)

pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended. There is no such thing as evangelism by separation. Every Christian should belong actively to at least one non-Christian—that is, not specifically Christian—organization in his community. Moreover he should join not just to evangelize it, but to understand it.

KNOW NON-CHRISTIANS

This last point is important. We defined the sin of self-containment as lack of meaningful contact with the non-Christian world. Perhaps this should be qualified. It is possible to have contacts that are meaningful, but only to one side. That kind of outreach only soothes the conscience or feeds the ego, it does not really break through the self-containment barrier. The Christian who is willing to meet the world only on his own terms, who feels no need to understand any position but his own, is still in his "Christian ghetto," and living to himself. His so-called contact with the world is counterfeit and artificial. His approach to others is gingerly self-protective.

Its defensiveness precludes any real meeting of minds. Its self-interestedness prevents the meeting of hearts and breaks down the one indispensable approach for any evangelism worthy of the name Christian, that is, the way of love.

There may be worse sins than self-containment, but few can more quickly blunt the growing edge of the Church of Jesus Christ. The Bible counts it as the accursed sin. This is no light condemnation. Its sign is the barren fig tree (Mark 11:12-14), heavy with leaves for its own self-beautification, but sterile and without fruit. When Jesus saw it, He cursed it.

What Can Our Churches Do For the Men in Vietnam?

Lawrence Fitzgerald offers suggestions.

Thousands of Americans are fighting and some of them dying in Vietnam. What concerns me is: Are we doing all we can for them? Are the churches as concerned as they ought to be?"

Through our chaplains and our churches we are trying to meet the religious needs of our men in Vietnam. But what more can we do?

First, there needs to be more and better communication.

Every church has a moral obligation to keep its members informed. This involves service personnel who are far away in Vietnam. Morale is highest among informed and dedicated Christians. The lines of communication between men in service and their home churches help to give a lift to this morale.

How to communicate? By sending church bulletins, newsletters, pastoral letters, religious reading material. But personal letters are the most welcome. Pastors ought to write occasional personal letters to their men in service. If they are too busy to do this, they are too busy.

Once, Mrs. Franklin Roosevelt was talking about how to keep up the morale of our servicemen. Said Mrs. Roosevelt: "There are two things that keep up the serviceman's morale more than any others: warm socks and letters from home."

I believe it is a good idea, said one chaplain, to write to the chaplain of a man's unit. Letters from the church or from parents to the chaplain will introduce him to the specific needs of specific persons. Thus, he is able to personalize his ministry.

One chaplain said, "In a whole year I had only one letter from back home about any service person." A young man in the military lamented: "The only time I heard from my church back home was when it needed money."

Chaplains make efforts to provide wholesome reading material for military personnel. The American Bible Society makes Bibles available to chaplains for distribution.

A pastor of a Lutheran church in Michigan has organized in his church a group named FROMMS (Friends and Relatives of Men in Military Service). They have a seven-fold program:

1. Send the weekly bulletin and other material to our servicemen.
2. Meet periodically to hear from our servicemen who may be on leave, and work on projects to remember them.
3. Request pictures (preferably in uniform) of all our servicemen.
4. Request the most recent addresses of our servicemen from their friends and parents.
5. Send a monthly letter from the pastor and vicar.
6. Request ideas from other members of the church.
7. Have cannisters periodically at the entrances to the sanctuary so you may contribute to this work.

People at home need to pray more for the men in service.

Two marines fire on the Vietcong.

Many of our men in Vietnam are learning to pray for the first time. They face danger and death; and they ask protection. We don't want our men to use religion as "a celestial good luck charm," but it is only natural to pray when in danger.

It is a good idea to create prayer groups to pray definitely for your men in service. Learn the meaning of what Samuel said: "Far be it from me that I should sin against the Lord by ceasing to pray for you" (I Sam. 12:23). Pray for your men; and let them know you are praying for them.

One pastor mentions his servicemen every Sunday in his pastoral prayer; sometimes he prays for them by name. Nothing is a greater challenge to faithfulness to Christ than to know that you are being prayed for—specifically.

Finally, we need to develop that laity so they will become exponents of the good news in Christ.

This may mean pre-induction counseling with young people before they go into military service. Do they not need help as they enter this strange new experience of the military?

This means a well-rounded program of Christian education. Young people need to be taught what it means to be a Christian and the necessity for letting the whole man be converted. In his bat-

Mr. Fitzgerald is director of the department of ministry to Armed Forces personnel of the General Commission on Chaplains and Armed Forces Personnel in Washington, D.C.

A medic gives aid to a fallen comrade under fire.

Merge with any phrases?

967 (1)

The Kyodan Conference, Atami. March 28-30.

Bullet train to Atami - an hour. 300 Kyodan missionaries settling in on a Japanese Inn - for three days of rain fish and rice and good fellowship and rare theology. Best of all, some new insights and gleams of hope for the future of the Church of Christ in Japan.

Theme: The Secular City in Japan

Program. Major speaker. Dr. Benj. Reist - San Anselmo.

Others: Dr. Tadao Yagaki, a sociologist

Rev. Masahiro Suzuki, the Moderator

Miss Gertrud Kuedlich, 1½ hr. Bible study.

Dr. Roland Bainton

I. Let me summarize something of what we were taught at the Conf.

A. (1). Dr. Benj. Reist, a dangerous, controversial, radical system. Theol. from San Anselmo.

(a) Theology of the Secular City - a critique of Cox, (both stud. under Lehman).

"He's a major breakthrough on the Theological front. Often wrong - but wrong for the right reasons" ("Pro mons Van Leeuwen

What's so significant? (1) By his positive use of the word secularization (as opposed to secularism), he has persuaded the believers that he could be wrong, and prepared us for the new and necessary pluralism which saves the world from intolerance and dictatorship.

(2) His is a theology of involvement, of revolution, a social change, calling the church to "go where the action is," perhaps even breaking up church structures into ad hoc communions.

(3) He has rescued God from triviality. He is not dead, but he has been trivialized by the misuse of his name. God acts - and acts in a political milieu - e.g. O.T.

(2) Therefore, the Church has a Mission. He belongs to which school —

But some positives
(1) Not just bring [illegible]
(2) God is not [illegible]
(3) Not Spiritual [illegible]

(1) Our mission to Buddhists - "make them better Buddhists"

(2) You can't reach the man in the box until after you've had 3 overtures with him.

(3) You must communicate - no more excuse for poor preaching. "Where Word is preached & heard"...

D. Rev Masahiro Suzuki, moderator. One of best addresses - & one of streams of hope for

① Sharp critique of Cox. His "gradual, positive change from religious world to secular" just doesn't fit the facts. Historically, it deals inadequately with results of WW I & II, + communism, and theologically it fails to stress that lack of knowledge of the true God brings slavery to untrue Gods - which are the new Gods of the secular city.

② Sensitive analysis of the Japanese situation. Began with comparison with Korea - where WW II restored continuity + wholeness, whereas in Japan, it cut continuity - left us in psychological chaos. -

ⓐ Complex of defeat. "We can't forget we are a defeated nation. We repress the that, but it's there. Every Jap. has lost a large part of himself, but has to act as if he had not.

ⓑ Loss of national purpose - victory. Our substitute is "the selfish pursuit of personal pleasures & ambitions. Hence - shy away from personal involvement (e.g. Vietnam), but feel guilty at profiting from them. 40% of Tokyo Univ. students, polled - class self as nihilist.

③ What can our small, poor ch do in this situation? We won't learn to work with people, not bldgs, with small groups, not great masses, with the Bible & the cross, not ch programs.

E. Bainton

The city is no new problem. "Present fleas worse than past fevers." But we've always had that problem. Rome.

"Secularism" is not new. It's "humanism" - Xn ethics without Xn base. Or ~~So we're back OK~~ or christianized Xty, with religion removed - takes us back to milieu of St. Paul. We're back to where he was.

II. Exodus & Easter. Begin with end. I discovered I like far-out drama better than far-out theology.

III. ICV Strike -

B. Dr. Yazaki - "The Secular City in Japan."

Between 1750 & 1900 (150 yrs.) Jap. city pop. doubled (7,500,000 to 15,000,000)

Between 1900 & 1960 (60 yrs.) " " " again (15 to 30,000,000)

Will double again in next 40 years.

This in spite of birth control program - one reason, children no longer an asset (free labor), but burden (education).

Asia now has greatest city problems in world: —

1900 - Europe had 5 "million" cities.		1960	Europe	16
N. America	3		N Am.	7
USSR	1		Asia	38
Asia	1		Oceania	2
	10			60

The largest of all is Tokyo (in 50 km. radius) - Tokyo 15 m.

N.Y. N.E. N.J. 14 m.

London 10.5

Moscow 7.3.

Japan - #4 in world industry

#3 in steel

#1 in ship-building (one ~~plant~~ yard in Kobe more than all U.S.)

But same problems intensified - crowded (Tokyo has as much space per person as U.S.)

" rushed (arrive exhausted at office, need 1 hr. rest + tea.)

C. Bible Study - Only 1½ hr - vignettes of Bible characters on the theme

"God goes before you" - So he says to Moses - then "200 pages later" to Samuel.

Atami Conf.
Mon. 30

Benj. Reist - "Theology & Secularization and the Mission of the Church"

Is this the post-Xn era? asks B. Morgan. No, says B. Reist. If so - then Paul & St Augustine are pre-Xn.
This is rather the post-Christendom era. What is its meaning in the purpose of God? We do not yet know, says Morgan, but we must find out. It will not be done by professionals in their closed closets.

Such a Theology (relevant to secular world) (and rooted in & linked to the mission of the church) - has four operational characteristics: —

1) It must be deliberately involved in pluralism.

It must be intelligible. "Where the gospel is preached and heard", said Luther & Calvin.

The medieval world had a rich pluralism —

"My mission to the Buddhist is to help him to be a better Buddhist ..." ?

2) The second operational characteristic is risk.

Involvement in pluralism is a risky business — but a risk we can't afford not to run.

No risk, no truth.

"My image of the eternal — a great belly-laugh echoing down the ages."

The risk: the possibility of new concreteness, which separates you from some, & identify you with others. It may take us into the "intermediate zone".

The intermediate zone — thinkers not exclusively Christian. This should be our target in Japan. We Gentiles were the first intermediate zone.

3) Theology in that intermediate zone is where dogmatics & ethics oscillate.

An indicative precedes an imperative. Theology yields ethics. (The theol. of the 20-30s)
But also — ethics clarifies theology. (Today's insight).

You can start at either end. A theology that is not immediately ethical is not theologically tenable.

What is the ethical theology that theologically ethics demands

Harvey Cox is the poor man's Van Leeuwen.

Best example of this oscillation - D Bonhoeffer's unfinished fragment, "What Does It Mean to Tell the Truth."

March 30, 1967

4) It is a theology of description, not definition.

Use of free Biblical images There is more than imagery in the Bible - but use the images.

"It cannot be proved that God is. What can be proved is that the statement 'God is not' is the statement of a fool." Gollwitzer, quoting Someone

"I don't care of the world's Xn. What I want to know is, Is it human." B.R.

Proposed Letter to the President
(unofficial)

President Lyndon B. Johnson
The White House
Washington, D. C.

Dear Mr. President,

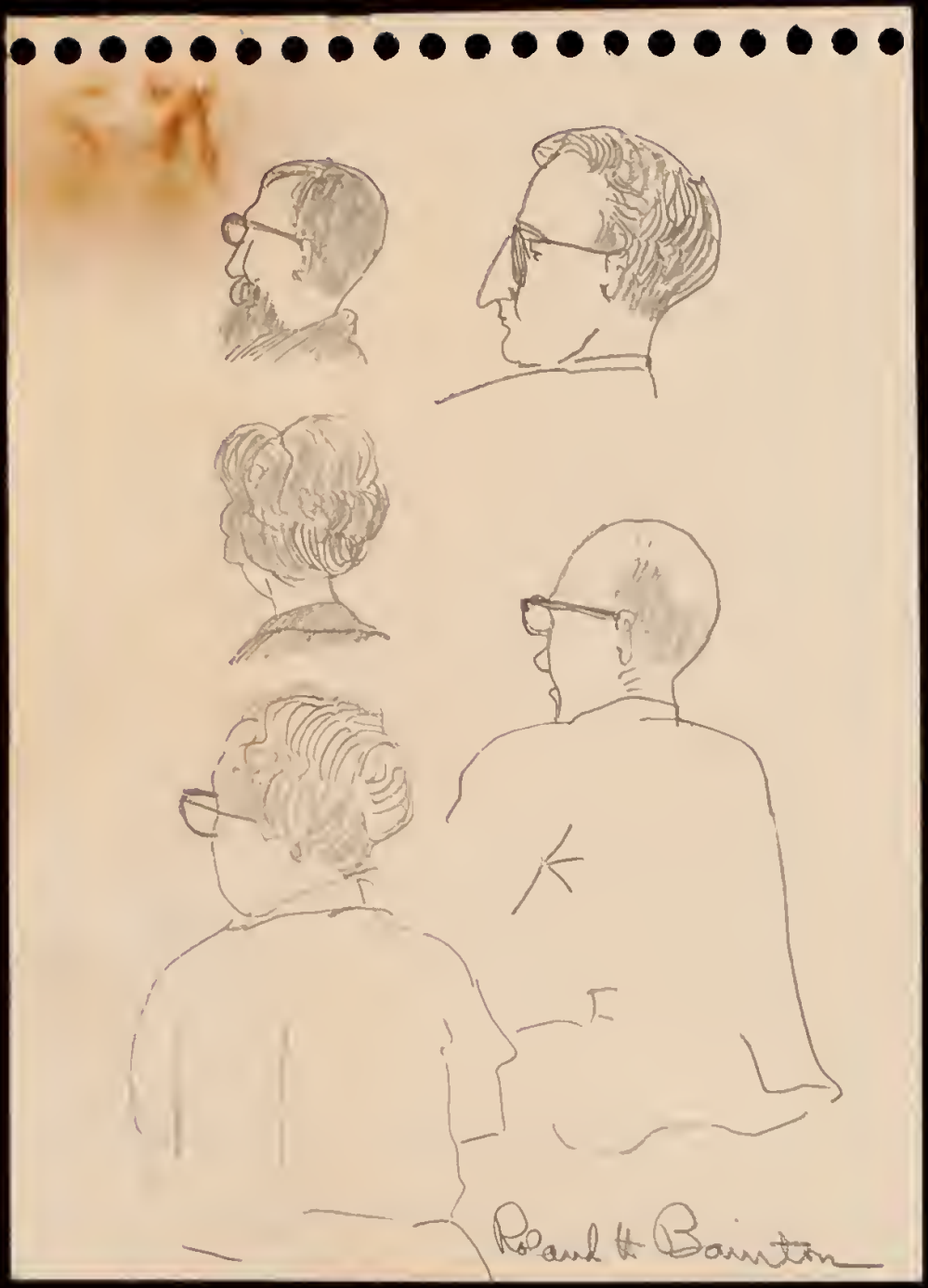
The signatories to this letter are Americans of both sexes and of three races. We include Democrats and Republicans, veterans and non-veterans, pacifists and non-pacifists, and supporters as well as opponents of our country's Vietnam policies as they were revealed up to March 10. On that date, you will recall, America's Air Force endangered North Vietnamese non-combatants by bombing the Thai Nguyen steel plant. As a result we, a varied group, now find ourselves at one in profound discouragement and sorrow over this change in the nature of our war effort, and we confess to a feeling of despair when we consider its implications for future military activities in Vietnam.

In the opinion of many who have signed their names to this letter the United States war effort to March 10 was a restrained exercise of power which is rare, if not unique, in history. Aware that heavy pressures had been placed upon you to order drastic military steps aimed at shortening the war, many of us were filled with admiration and gratitude for the way in which you had resisted such counsel. We can well imagine that these pressures have increased rather than decreased in recent weeks as the cost of the war in American lives has risen.

But we urge you, Mr. President, to continue your effort to avoid escalation of the fighting, and in particular we urge you to reject advice which recommends expansion of the bombing to include urban industrial targets. We cannot feel that the stakes in Vietnam are high enough, or clearly discerned enough, to warrant the taking of innocent human life which such a move would entail. We believe that to do so may invite a judgment of God upon our nation.

Many in Asia have drawn harsh conclusions about the American spirit as a result of the Vietnam war. We believe that most of those conclusions are unfair, and we hope that they are transitorily held. But we, American Christians at work for our Faith in Japan, are certain that an escalation of the war at American initiative will lead to moral revulsion in Asia beyond our country's capacity to surmount for years to come. Our counsel, our prayer to God and plea to you, is that you hold fast to your often-asserted determination not to escalate the war. Sir, please impose yourself between our commanders and non-combatant populations should further raids like that of March 10 be suggested.

Sincerely yours,


Roland H Bainton


Roland H Bainton

KOREAN BIBLE SOCIETY BOARD (1)

Editorial Committee (Translations). May 23, 1967

Note I. On the New Testament, new version.

1. Put it out as a tentative translation. We get fewer comments, actually, when we ask for them than when we give the impression we don't want comments.

2. Technical procedures in preparing the manuscript. 5 steps.

a. Checking on content. Check against textus receptus for validity & omissions etc.

b. Re-read the entire mss for spelling. One cannot read for content + spelling at the same time.

c. It should be checked over completely for numeration - versification, paper etc

d. All proper names should be checked with a concordance for consistency.

e. Notes. These must be checked for proper placement - in text? in glossary at back etc.

All this can be done by secretary, not entire committee.

3. Comments from the Consultants

It is impossible for whole committee to deal with each comment

Questions should be classified before coming to committee.

Classification - three types -

(1) Text - the secretary should note in each case the textual evidence + attach. ~~Exegesis~~ The committee should agree on a principle - e.g. the text in Y ~~Style~~ classifications A - text is certain C - considerable doubt
B - some doubt D - "only God knows"

(2) Style - the comments should be classified e.g. simple vs. complex sentences
obsolescent words
ecclesiastical words
honorifics

(over)

II. On the Old Testament

How committees are chosen & structured

Three committees – (1) Editorial – 3 & 5 people
(2) Review – 8 & 10 "
(3) Consultative – 25 & 50 "

Editorial Com. actually does the translating. All translate, & critique each other's drafts.

Review comm. – 7 special scholars consultants. Operate by correspondence. Could meet together every 4 or 5 months, but only on special points.

Consultative comm – all the politicians of the church. These people operate only by correspondence, after initial orientation.

Basic Principles of Committee Selection & Work

(1) The authority & the responsibility must both be with the same editorial comm.

(2) These 3 comms should be selected by the Bible Soc., not by the individual churches. The Bible must not be produced by men chosen simply to represent their constituency. They should be selected by informal, not formal, procedures. Ask the churches to second men for the job.

(3) The program must be carefully guided by careful worked-out system of principles & procedures. This makes the work more consistent. It speeds up the job. It saves tensions. Protects Bible Soc's position; for B.C. establishes the principles.

(4) A stylist must be brought into the program at some point – for the ultimate success of a translation depends more on its intelligibility than on its accuracy.

(5) It is essential that there be a balance of viewpoint on the editorial committee. Scholars too concerned about other scholars, not on average man.

May 25 - Kor. Bib. Soc.

(2)

How do we decide in advance what people will fill what positions. Begin with larger group for work session - gradually narrow circle down for further work - from 20 to 3 or 5.

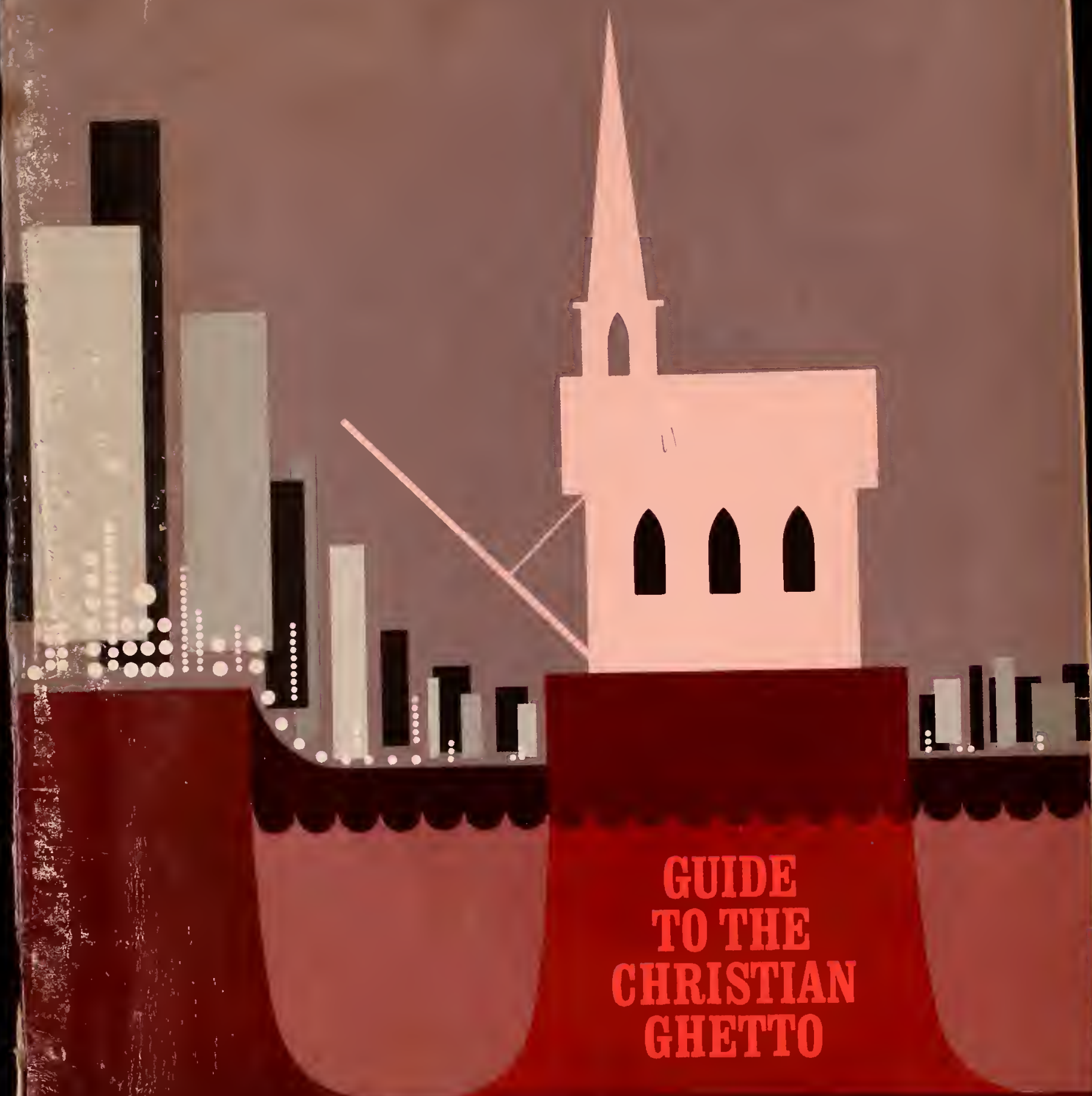
It is mistake to think that only Heb. scholars can translate O.T. The gift for communication is just as important.

Respectfully submitted
Samuel H. Moffett
(English Secy - pro tem.)

Korean Bible Society Board Meeting.

WORLD VISION

MAGAZINE/JUNE 1967



GUIDE TO THE CHRISTIAN GHETTO

VICTIMS OF THE LONG MARCH by John Pollock

COLOMBIA: where the Bible was poison

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REV. RICHARD A. TODD

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WORLD VISION MAGAZINE

JUNE 1967

VOLUME 11 NUMBER 6

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e world's people are 25 or under. The problems this fact presents church's outreach were studied by evangelical leaders early this Winona Lake, Indiana.

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Photo credit: page 2, Latin America Mission; pages 4-5, Joe Lathrop, Overseas Crusades.

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COLOMBIA: where the Bible was poison

by David Howard

On the wall of my office in Cartagena, Columbia, hang two favorite pictures. One shows the late Dr. R. Kenneth Strachan, general director of the Latin America Mission and architect of Evangelism-in-Depth, sitting on a log in the backwoods of Colombia conversing with Victor Landero. Victor is one of God's choice servants, a humble unlettered layman whom God has touched by His Spirit in a unique way and used in a phenomenal advance of the church in recent years.

Victor Landero and Ken Strachan represent different worlds in many ways, yet they come together in the common task of evangelism, whether on a worldwide scale through Evangelism-in-Depth or on a local scale in the remote forests. This picture encourages me to rejoice in what God is doing in Colombia in these days. It represents the men and methods that God has raised up to spread the gospel. While Ken is no longer with us to provide the God-given leadership which has made an impact all over Latin America, faithful men like Victor have been called by God to carry on the work of total evangelism in a land such as Colombia.

The second picture shows the late Ernest Fowler, veteran of 32 years in missionary work, conversing in the high Andes of Colombia with a Yukpa Indian chief, Papa Marte. A few feet from the spot where I took that picture, Ernest lies buried today, the victim of a bandit's bullet in August 1966. Chief Papa Marte had responded to the gospel in his limited way years ago, but for some 20 years no one was available to give him the Word of God or any teaching in his own language.

In 1965 Ernest had again entered that vast mountain range to reestablish contacts and try to plant the church of Christ among these primitive peoples. The elderly chief and a few of his followers were overjoyed. Then Ernest's ministry was suddenly and tragically cut off. No one remains up there to give the Word of God to these isolated people. This picture represents to me the unfinished task in Colombia, a task as vast as the [illegible] million inhabitants and the nearly half a million square miles, and as personal as old Papa Marte.

[illegible]ning just to stand still

What is the situation which the church of Christ [illegible] in 1967 in this land of fascinating history where the blood of martyrs has stained the soil and where the church is growing beyond all expectations? As elsewhere in Latin America things are changing fast. As Fred Szulc [illegible] New York *Times* put it several years ago, these republics are "forced to run at top speed just to stand still." No area of life remains untouched by the rapid social changes which are sweeping the continent.

The political life of Colombia enjoys a measure of stability at the present unknown in some former eras. The country is now more than halfway through its 16-year experiment in coalition government known as the National Front, whereby the presidency is alternated every four years between the Liberal and Conservative parties and all government posts from Congress on down through governorships and municipal officials are divided equally between the two parties. Dr. Carlos Lleras Restrepo took office in August 1966, as the second Liberal president under the agreement. He will serve for four years and will be followed by a Conservative until 1974. While this system has rendered the government nearly impotent at times, measures are being taken to make it more flexible. President Lleras has proved to be a courageous innovator who is seeking necessary reforms and taking agonizing steps to improve the country. While the economic situation is tight, and the man in the street feels the pinch, President Lleras is a professional economist who understands the intricacies of Latin American finances and is boldly moving to stabilize the economy.

Colombia has appeared with some frequency in the world press as a prime target of communism as one of its next "victims" in Latin America. The question is often asked as to how accurate this is. Probably no one can answer that question with absolute certainty.

Fidel Castro hero of the masses

Things appear relatively calm on the surface. But those of us who live here know that communism is not inactive. Marxist slogans appear splashed across walls in red paint. Red Chinese, Cuban and Russian literature can be bought in every city. Leftist agitators are ever present to take advantage of any riot that may break out. Communist settlements for the training of workers are scattered over the countryside in remote places. And Fidel Castro is still a great hero to vast masses of the people, contrary to what the western press would have us believe. No one knows their timetable, but one thing is certain: the Communists are here, biding their time, training for their day of opportunity and doing what they can to hasten that day.

What of the persecutions that the church of Christ suffered during the decade from 1948 to 1957? While certain restrictions and some pressures still exist for the evangelical church, the violent persecution has ceased, and for this we can be deeply thankful. The new ecumenical atmosphere created by the Vatican Council and the attitude of dialogue developed by Pope John XXIII has gone a long way to alleviate former tensions. To the average man the Bible is no longer a feared book. A few years ago I saw an intelligent university student literally jump back in terror when I produced a Bible during a conversation with him. He had been forbidden ever to touch that poison book. Today Bibles are freely sold on the street. In recent book fairs in various cities the sale of Bibles has outstripped practically every other book.

When a Jesuit priest, formerly a mortal enemy of the Protestants, invited some of us to participate and even

---

David M. Howard is assistant general director of the Latin America Mission, directing the mission's work in Colombia where he has served since 1958.

to lead a Bible study group in his church, we could only accept with amazement and thanksgiving to God for an opportunity to witness in such a unique situation. When the same priest asks repeatedly for the showing of Billy Graham and other evangelistic films in his church, and then opens contacts in schools, hospitals and other key places for these films, the amazement grows with the opportunities. When a private showing is requested for the archbishop himself and he arrives with 70 priests and nuns to view the film, hear Billy Graham preach two full-length sermons and receive a complimentary copy of *Decision* magazine in Spanish, what can one do but thank the Lord for a new climate? While some sincere brethren have criticized such "dialogue," we feel it is a God-given opportunity that cannot be turned aside.

'Chewing on straw'

Recently I was startled on the streets of Cartagena to see large signs announcing the sudden death of a certain leading Jesuit priest with whom I had become acquainted. I recalled that at one of our last conversations, as we discussed together the Word of God, he confessed that within the last two years he had begun to read the Bible for the first time in his life. Then he stated, "After reading the Bible, when I turn to my books on dogma, theology and church history, I find that reading them is like chewing on straw." Who knows what God may have done in the heart of that man through His Word, which is quick and powerful?

When Ernest Fowler was murdered, one of the most beautiful tributes and expressions of sympathy received by our mission came from a local priest in Sincelejo. He referred to Ernest as a great leader in God's work and signed himself "Your brother in Christ."

Ernest had lived through the years of violence and persecution and the only time I ever saw him really angry at another person was when a priest had violated human and private rights in the home of a dying evangelical woman. Under police protection the priest had administered extreme unction against her wishes. I saw Ernest accost that man later on the street and give him a piece of his mind in righteous indignation and in no uncertain terms that left the priest astounded. I wonder how Ernest would have felt today if he could have heard the homage paid to him by many who wear the robes of the priesthood.

City-wide campaigns with open-air activities, unheard of in the memory of most Christians in Colombia, are now beginning to sweep the nation. SEPAL of Colombia (Overseas Crusades) has coordinated such campaigns in the largest cities during the past year. In Cali several churches reported over 100% growth as a result. Medellin, the most clerical city of Colombia and capital of the province that provides the most priests for the country, in November 1966 witnessed the first city-wide campaign and evangelical parade in its history. In Bogota, Luis Palau, Argentinian evangelist with SEPAL, preached from the steps of the national capitol in December 1966, to a crowd estimated by the leading newspapers of the city at 20,000. A parade of 15,000 evangelicals, complete with picturesque floats, streamed through the main streets of the city, and crowds averaged 8000 a night in open-air meetings held in the Colegio Americano.

Curiosity about the once 'banned' Book grows

This new atmosphere of ecumenicity goes beyond mere toleration. It reaches the point of a sincere and active effort to interact with Protestants — to find out what we believe and why we believe it, to become acquainted with that previously banned book which

the Protestants use as their sole basis of faith and practice.

With the decline of persecution it became apparent that one of the results had been a purging of the church. Those who went through the fires had come out as gold; those not willing to pass through the fires had turned back. The result was a purified church which was stronger than ever. Also many had been scattered abroad (as in the Book of Acts) and had gone everywhere preaching the gospel. The church began to grow in a way previously unknown in the 100-year history of the church in Colombia.

According to the latest evangelical census prepared by Dr. James E. Goff, information secretary of the Evangelical Confederation of Colombia, between 1960 and 1966 the church's baptized membership grew from 33,-156 to 63,810, an annual growth rate of 11.5 percent. Compared with the population growth rate of 3.2 percent per year, this is a healthy and encouraging sign. The total evangelical community is calculated at 255,-240, or 1.37% of the population of Colombia. While the growth has been encouraging, the percentage ratio indicates how great is the task which still lies ahead.

'Great exhibition of Satanic power'

Does the church still face problems? Certainly! More than 100 years ago George Bowen, a missionary to India, wrote, "When Christianity assumes an aggressive attitude, the first result is a great exhibition of Satanic power." This has been true in Colombia. Satanic attacks on Christian leaders have been vicious. Our church association that had six ordained pastors at the beginning of 1966 (in addition to many unordained men and lay workers) had only one ordained pastor left in January 1967. Three had been lost through sin which resulted in their being disciplined, one had resigned for economic reasons, and one had been killed in a bus accident.

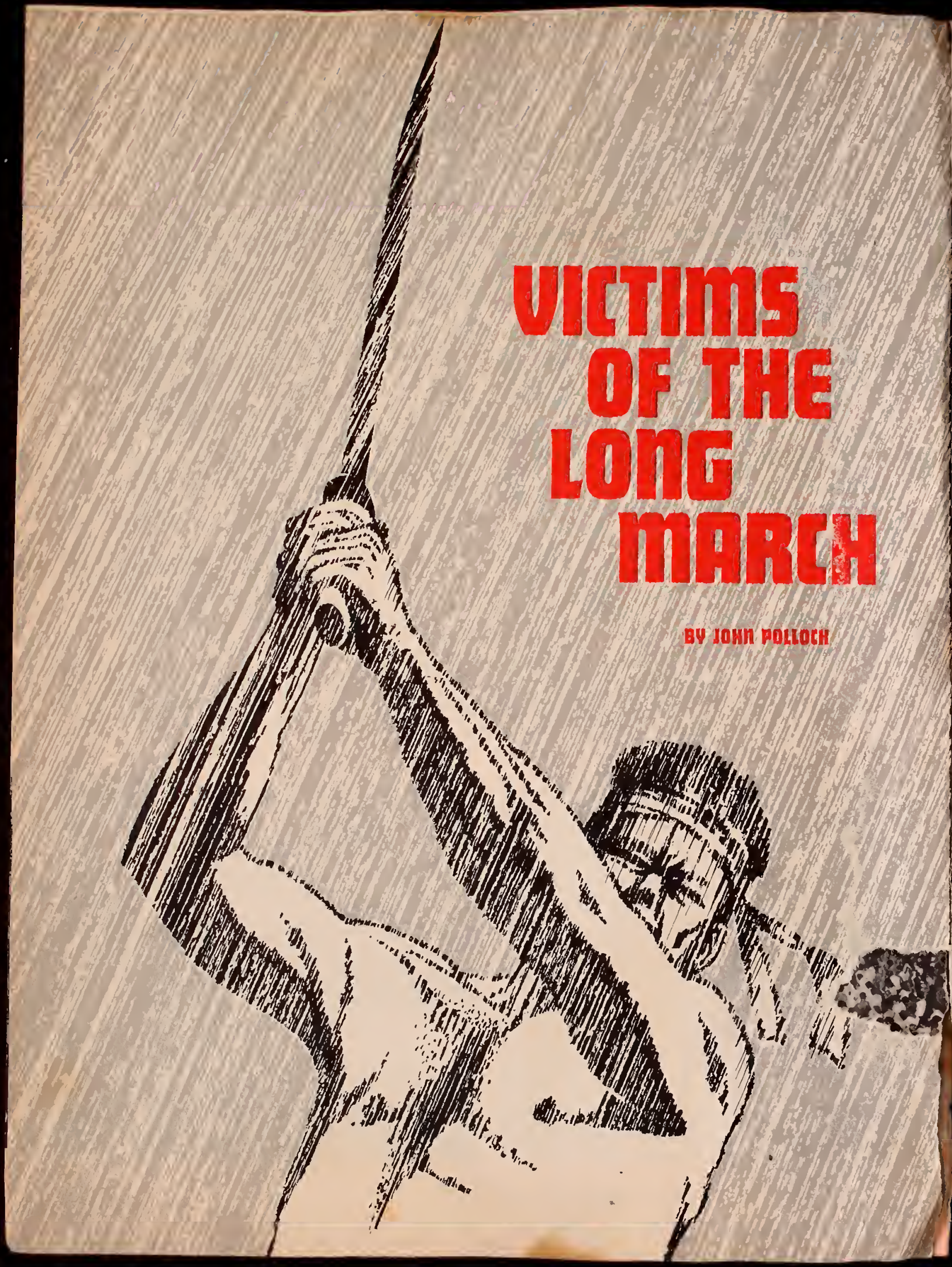
What of the future? Most leaders today agree that the opportunities for preaching the gospel in Colombia and the response of the people in general are greater than ever before in history. The great campaigns mentioned above are a foretaste of what lies ahead. The rapid growth of the church all over the country, the open response of people who previously looked upon Protestants as heretics to be shunned or attacked, the grass-roots movement of lay leadership developing in the churches, and numerous other factors give rise to a new optimism as the church looks to the future.

The Evangelical Confederation of Colombia has formally voted to launch an Evangelism-in-Depth movement for 1968. Compared with the eight countries where Evangelism-in-Depth has previously been carried out (Nicaragua, Costa Rica, Guatemala, Honduras, Venezuela, Bolivia, Dominican Republic and Peru), Colombia will be by far the largest in terms of both geography and population. But a purified, active vigorous and united church such as exists today in Colombia is ready to rise to the occasion. Each denomination or mission is now considering its own responsibility for the nationwide movement.

And so, as I sit in my office in Cartagena and contemplate the picture of our beloved colleague Ernest Fowler, thinking of the unfinished task which he represents, I am challenged by the immensity of the task. Then my eyes move to the other picture and I am reminded that God has raised up consecrated and Spirit-filled laymen, and that He has given them vision and methods such as in-depth evangelism. When these elements are combined with God's timing for a given country, great and impossible things can be expected. We believe God's time for Colombia has arrived.

VICTIMS OF THE LONG MARCH

BY JOHN POLLOCK



It was a prosaic, peaceful world, though locally there had been disturbances from bandits and Communists. America was immersed in the New Deal, England with preparations for the Silver Jubilee of King George V. Hitler was not yet a menace and the League of Nations still had respect. War, bloodshed and murder were not much in mind, and as for new names on the roll of Christian martyrs, the possibility, in October 1934, seemed so remote as to be almost absurd.

A young American and a middle-aged Englishman were elevated with the district magistrate of Tsingtch, a decayed little town a few hundred miles from Nanking. The American and the Englishman were missionaries of the China Inland Mission.

Martyrdom was far from the thoughts of John Stam, the young American, as he listened to his senior colleague asking the magistrate whether it would be safe for John to bring his wife and their month-old baby to live in Tsingteh. The magistrate admitted that there had been banditry, for the countryside was half-starving, but was soothing in his protestations of security.

John Stam remarked that they did not want to meet the Communists, who had been passing through the next province during their famous "long march" after defeat in South China.

"Oh, no, no!" the magistrate exclaimed. "There is no danger of Communists here. As far as that is concerned you may come at once and bring your family. I will guarantee your safety, and if there should be any trouble you can come to my *yamen*."

A month later John and Betty Stam and the baby, Helen Priscilla, made their home in the disused Tsingteh mission compound in the middle of the town, with a background of distant mountains.

John Stam was 28, a tall athletic New Yorker whose Dutch extraction showed in his fair hair and blue eyes. Betty, a year younger, had been born in China, daughter of an American missionary doctor, and they had met at Moody Bible Institute in Chicago. Both were unusual personalities. Betty, for instance, could write verse of distinction. And John, in Chicago, had deliberately tested his faith, like the young Hudson Taylor at Hull 80 years earlier, by concealing his financial needs from his family and friends and depending only on God in prayer.

'Talk about Him to everybody'

Betty had served her first year in China before John reached Shanghai. On October 25, 1933, a year to the day before the meeting with the magistrate, they had married at Betty's home in North China. Two happy, unpretentious missionaries at the start of a lifetime of service, they were unreservedly dedicated to their call but aware how much they had to learn, ready for the hardships and setbacks of Christian work in a foreign land yet young enough to extract enjoyment from any situation. Their aim was simple: to "talk about Him to everybody, and live so closely with Him and in Him that others may see that there really is such a person as Jesus."

Tsingtch was their first station on their own away from seniors. The opening ten days were much like any other missionary's introduction to a new location in China, with inquisitive Chinese crowding around so that privacy was impossible. The Stams visited the few Christians, preached in the little chapel, administered famine relief and spoke on the streets to the chattering, restless press of peasants, soldiers and townsfolk.

Early on the eleventh morning, December 6, 1934, Betty Stam was bathing the baby when a man ran in at the door. Out of breath and urging them to hurry, he panted that the magistrate had sent him to warn that the Communists, whom everybody had thought to be beyond the mountains, were advancing on the city after a surprise flank march behind the government army.

Communists scale the walls

John at once sent for coolies and chairs, intending to join the stream of refugees who were hurrying down the street to escape to the safety of the hills. Before the Stams had put together their few necessities a distant burst of firing proved that the battle had reached the town, where the Communists quickly scaled the walls and opened the gates. As the chair-coolies loped into the courtyard the Stams heard that the magistrate had fled. They bolted the door, realizing that escape was now impossible. Scattered shots, the crackle of flames and the screams of townsfolk in the street made this all too obvious.

John told the servants to kneel. He began to lead in prayer, but the prayer was interrupted by a thundering knock on the door. Red soldiers demanded admittance. John spoke to them courteously. Betty, as calm as if the soldiers were inquirers for the faith, offered them tea and cakes. These were brusquely refused. John was tightly bound and taken across to the Communist headquarters. Betty and the baby were brought in later.

John and Betty stood together, bound, yet serene despite the suddenness of the catastrophe. The Stams had been allowed none of the mental or spiritual preparation which would have been theirs had these events occurred 30 years earlier, when the martyrdoms of the Boxer Rising were fresh in memory; or 30 years later, when the witness of Paul Carlson and the Congo martyrs rang round the world. The Stams faced death unwarned but their captors saw no trace of fear.

Liquidate imperialists and Christians

The Communists discussed the Americans' fate in their hearing. They were imperialists and should be liquidated. Moreover, the Communists detested Christians. To make an example of two Christian leaders

A frequent contributor to World Vision Magazine, John C. Pollock is the official Billy Graham biographer and has compiled books on D. L. Moody and J. Hudson Taylor. A church of England clergyman, he and Mrs. Pollock live in Devonshire, England.

should strike terror into the hearts of the rest. The Reds had no compunction about murdering Americans, for the affair would merely increase the embarrassment of Chiang Kai Shek's government in Nanking.

The one difficulty was what to do with the baby. Betty heard them say that it had best be spitted on a bayonet in front of its parents.

A bystander, an old farmer, protested: "The baby has done nothing worthy of death!"

"Then it's your life for hers!" said the Red leader.

The Stams had never seen him before, and certainly had no claim on him, but their serenity and courage had gripped him. "I am willing," he said.

A moment later the man's severed head rolled across the floor.

The Communists abandoned Tsingteh, sacked and burning, and marched their prisoners to a town named Miaosheo. The looting and terror resumed while the Stams were left under guard in the postmaster's shop. The Stams had lived in Miaosheo and the postmaster knew them by sight.

"Where are you going?" he asked.

"We do not know where *they* are going," replied John, "but we are going to heaven."

That night the Stams were locked with their guards in an inner room of a deserted mansion. John was tied to a bed-post, but Betty was left free with the baby.

Communists put on a show

Next morning they were ordered to leave the baby and to strip off their outer garments and shoes — though John managed to give Betty his socks. Then they were both bound tightly and led down the street while the Communists yelled ridicule and shouted to the townsfolk, many of whom had heard the Stams preach here in happier days, to come and see these Christians die. On a little hill outside the town they came to a clump of pines. A Communist began to harangue the trembling crowd, pouring scorn and blasphemies on all that the Stams held dear.

He was in full tilt when a man stepped boldly forward.

The Stams recognized him as Mr. Chang the medicine-seller, a nominal Christian who was known as "rather unwilling to witness for the true and living God." This once weak disciple fell on his knees and boldly pleaded for their lives. The Communists pushed him away. He persisted.

"Are you a Christian then?" they said.

Chang knew what his fate could be. "Yes," he replied.

He was dragged away to be butchered, and now it was John Stam's turn to intercede, for Chang. For reply John was ordered to kneel. People in that crowd said afterwards there was a "look of joy on his face."

The Chinese executioner, in time-honored style, held the sword level with both hands, whirled round and round to gather momentum, and struck. Betty was seen to quiver for a brief moment, then she fell on her knees beside the body. A few moments later her head too was on the ground and the Reds were driving the crowd away.

Two days afterwards, when the Communists had left to spread their trail of bloodshed and fire further across the province, an evangelist of Miaosheo named Lo, whose leadership hitherto had been indifferent, returned with other refugees. Lo had heard rumors of the murder but found difficulty in obtaining facts because no one dared side with the Christians for fear lest the Reds return.

Dead messengers but a live message

Following clues, he discovered the Stam baby, hungry but warm and alive in her zip-fastened sleeping bag in an abandoned house. He left her in the care of his wife.

Next he climbed the hillside where the headless bodies still lay, stiff and grotesque. He went back to the town and brought coffins, followed now by a crowd made braver through his courage. Lo and two other Christians, a woman and her son, placed the bodies in the coffins and bowed their heads in prayer. This formerly unsatisfactory, halfhearted evangelist then turned to the crowd and told them that the Stams lived "in the presence of their heavenly Father. They came to China and to Miaosheo, not for themselves but for you, to tell you about the great love of God that you might believe in the Lord Jesus and be eternally saved. You have heard their message. Remember it is true. Their death proves it so. Do not forget what they told you — repent, and believe the gospel."

Many of the crowd were weeping as Lo set out on a hundred-mile escape through the Communist-held territory, with his wife, to bring little Helen Stam to the nearest missionaries.

In the years that followed, many millions of men and women were to die by violence. But John and Betty were martyred in time of peace when such an event seemed incredible, and they died because of their faith. As always, the blood of martyrs was the seed of the church. The shock of their death turned timid Evangelist Lo into a courageous preacher. The story of their steadfastness prepared their fellow-missionaries in China for the testing times of the Sino-Japanese and Pacific wars.

The impact on the student world was enormous, for the Stams had been fresh from college. One of those who gave herself for missionary service as a direct result of reading about the Stams was an American girl who became Mrs. Hector McMillan. Thirty years later she escaped death by inches in the Congo a few moments before her husband became one of the Stanleyville martyrs. As Ione McMillan had pledged herself to fill the gap in the missionary ranks left by the Stams, so her son, young Kenneth McMillan, as he lay wounded near the body of his father, pledged himself to return as a missionary to speak of Christ's love to the murderers. |||

GUIDE TO THE...

CHRISTIAN GHETTO

by Samuel Moffett

Of all the hindrances to the proclamation of the gospel of Jesus Christ, the "Christian ghetto complex" is perhaps the most dangerous and deadly.

It is easier, of course, and more self-satisfying to blame our evangelistic setbacks on external enemies: perils of geography, difficulties of communication, opposition of false religions, persecution by unfriendly governments. But while all of these are powerfully obstructive, the greatest enemy is within. Even in the heat of the Reformation, Luther had the honesty to say, "I am more afraid of my own self than of the Pope and all his cardinals. Because I have within me the great pope, Self."

Other internal hindrances may be more obvious: spiritual indifference, sacerdotalism, heresy, to name a few. But the sin of self-containment, or lack of meaningful contact with the non-Christian world, is more deadly. It comes in many forms. But whether it is caused by willful indifference, or fear of contamination, or ignorance, or selfish preoccupation with the Christian community itself, the result is what contemporary theologians call the Christian ghetto complex. It is all the more dangerous because it is so often unrecognized.

Internal obstacles to evangelism

Of the internal obstacles to evangelism, self-containment is the most nearly fatal, for it so closely partakes of the very essence of sin — that is, a love of self that crowds out love of God and love of neighbor. Self-containment is sub-Christian, or perhaps more accurately, pre-Christian, for the Christian life begins with the new birth.

The pattern of the new life is the self-emptying Christ (Phil. 2:3-8), not the self-satisfied Pharisee (Luke 18:9-11). At no point is the Christian self-contained; he is either Christ-sustained or dead. As for Christian mission and evangelism, self-containment and outreach are mutually exclusive. The church that is turned in upon itself has turned its back on the world to which it was sent by Jesus Christ.

Self-containment is a basic denial of all that is Christian. The problem is that few will admit to having this disease.

The classic example of a Christian ghetto is the fate of Eastern Christianity under the Muslim conquerors. While often compassionately described as the inevitable result of persecution,

this is not altogether true. It was, in the final analysis, the deliberate choice of the church. What finally produced the withered ghettoes of the Nestorians and the Copts was not so much the sword of Islam as the law of Islam, which permitted conquered Christians to worship but forbade them to propagate the Christian faith. Faced with a choice between survival and witness, the church chose survival. It turned in upon itself. It ceased to evangelize. It survived, but what survived was no longer a whole church.

Never-never land of liturgy

In Czarist Russia the church made its own ghetto, but in the mind, not the body. Isolating themselves from the agony of the people, Orthodox priests argued about the color of their vestments and about how many fingers should be extended in the benediction, until the revolution broke in on them and brought them, too late, out of their never-never land of liturgy into the world as it really is.

There is self-containment of race, for example, and self-containment of liturgy. Separatism is another form of self-containment. So also is its opposite, preoccupation with church union. There is also the self-containment of the great state churches, too intent on national prestige, ceremonies and subsidies to notice that they no longer have worshipers. And there is the self-containment of the small free churches, so busy protecting their freedom from the world that they have ceased to have any influence in the world. There is self-containment by creed, and self-containment by sacrament. There is the self-containment of old, tired churches who no longer want to send missionaries, and the self-containment of younger, nationalist churches who no longer want to receive them.

No matter what form it takes nor how plausibly its forms may be justified, self-containment is always and inevitably a hindrance to evangelism.

Take racial self-containment, for example. This is probably the single most explosive issue in the world today. When racial discrimination penetrates the church it becomes more than a crime against humanity, it is an act of defiance against God himself (I John 4:20). Eleven o'clock Sunday morning has been called the most segregated hour in America. I do not believe this is true, but that such a statement could be made at all is indictment enough.

The fact that there is any racial discrimination in the Christian church has already done irreparable damage to world evangelism. If present trends continue, future historians may some day single this out as the decisive factor that drove a whole continent, Africa, away from Christ and into the embrace of Islam.

High-caste denominations

Another form of this sin is self-containment by caste. Christians would like to pretend that this is limited to India and its Hinduism, but our own western, Christian suburbs are riddled with it. It is more subtle in the west.

When the Church of England in the nineteenth century could be described as the Conservative party gathered for prayer, and when a recent study of American church unions can point out that they never really cross class lines but usually remain a high-caste denominational phenomenon (R. Lee, *The Soical Sources of Church Unity*), it can hardly be claimed that Christians have bravely broken down the barriers of class. So self-contained has the church's social structure become in America that some sociologists assert that it purposefully excludes the lowest classes of American society from its evangelistic efforts. "Church programs are not designed to appeal to them and ministers never visit them . . . ," say Vidich and Bensman in *Small Town in Mass Society*. "The ministers and laymen . . . either do not see the unchurched or they have no desire to pollute the church membership with socially undesirable types."

No evangelism by separation

Christians sometimes shut themselves behind a language barrier. Evangelical jargon can be as unintelligible outside the inner circle as military alphabetese is outside the Pentagon. In a world where "redemption" means green stamps, and "sin" means sex, the very words with which we try to proclaim the gospel sometimes only obscure it. It can be dangerous therefore to read nothing but evangelical literature. The man who lives in a one-vocabulary world too long loses the ability to talk meaningfully to anyone but his fellow believers; this is not evangelism.

Another kind of self-containment is separatism. It is as old as the Syrian desert where Anchorites chained themselves to rocks or walled themselves up in caves. It is also, alas, as new as the latest church split in Korea. As a search for purity, separatism may have a touch of justification, but its fatal flaw is self-containment. It faces inward, not outward. It leads to negativism and withdrawal and self-righteousness. It talks evangelism, but its Christian outreach has lost its winsome appeal and has built into it a self-defeating pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended.

There is no such thing as evangelism by separation. Every Christian should belong actively to at least one non-Christian organization in his community — that is, one not specifically Christian. Moreover, he should join not just to evangelize it but to understand it.

This last point is important. We defined the sin of self-containment as lack of meaningful contact with the non-Christian world. Perhaps this should be qualified. It is possible to have contacts that are meaningful but only to one side. That kind of outreach only soothes the conscience or feeds the ego; it does not really break through the self-containment barrier. The Christian who is willing to meet the world only on his own terms, who feels no need to understand any position but his own, is still in his Christian ghetto and living to himself. His so-called contact with the world is counterfeit and artificial. His approach to others is gingerly self-protective and carefully encapsulated from contamination.

Its defensiveness precludes any real meeting of minds. Its self-interestedness prevents the meeting of hearts and breaks down the one indispensable approach for any evangelism worthy of the name Christian, that is, the way of love.

There may be worse sins than self-containment, but few can more quickly blunt the growing edge of the church of Jesus Christ. The Bible counts it as the accursed sin. This is no light condemnation. Its sign is the barren fig tree (Mark 11:12-14), heavy with leaves for its own self-beautification, but sterile and without fruit. When Jesus saw it, he cursed it. |||

Dr. Moffett is professor of historical theology at Presbyterian Theological Seminary in Seoul, Korea. This article is the text of a message delivered at the World Congress on Evangelism in Berlin last October and is reprinted by permission.

CHURCHMEN WRESTLE WITH YOUTH CRISIS

by Lloyd E. Mattson

China's youth have captured world attention in recent months. Incredibly organized, they streamed in from hundreds of miles to terrorize cities and towns, serving the political purposes of a troubled communist dictator. They were leadable and responsive.

Organized youth nearly wrecked the Congo. "We are still crying, two years after their high water mark nearly got me at the battle of Bukavu," says missionary Phil Claar, "crying for youth leaders to lead us . . . here in Congo."

Fathers shoot sons

"I was in the village when it happened," says Yosta Butso, from the village of Dukas, "but I did not look to see, I heard it all with my ears. The fathers stood 27 of their sons in a row and shot them, each one. They could not trust their own sons after all the havoc the young fellows of Jeunesse had done to their parents."

Youth in the Congo were very leadable. Unfortunately, the wrong leaders won their loyalty.

Less organized but no less ominous is American youth, as evidenced by news photos from riot scenes in the cities. The faces in the photos are young faces, frustrated, angry, rebellious faces. Youth looks for challenge.

Like it or not, the age of youth has come to the world. Half of the world's three billion people are 25 or under. The church is awakening to this, and taking a fresh look at its world mission. Adjustments must be made if the energies of youth are to be channeled away from anarchy and violence into decency and order. There must be a new look at missionary recruitment and training, a deeper understanding of youth problems and viewpoint, an honest appraisal of the church, if youth evangelism is to meet the world crisis.

Leaders huddle on problem

In early February of this year a significant segment of American missionary concern met at Winona Lake, Indiana, to consider the church's world outreach to youth. It was a quiet, three-and-one-half day seminar with neither brash trumpets preceding nor bold resolutions following. Dr. H. Wilbert Norton, professor of missions at Wheaton College Graduate School, set the tone for the seminar in his introductory remarks. "This is a *huddle*. It is not just an inspirational meeting."

Men and methods

Seminar speakers included key Christian leaders from several areas of leadership: Dr. Clyde Taylor, general director of N.A.E.; the Rev. Leslie Thompson, director of publications, West Indies Mission; Dr. Lars Grandberg, president of Northwestern College, Iowa; Dr. Harold Lindsell, associate editor of *Christianity Today*; the Rev. Louis King, foreign secretary, Christian and Missionary Alliance; Dr. Marvin Mayers, anthropologist, Wheaton College; Joseph T. Bayly, David C.

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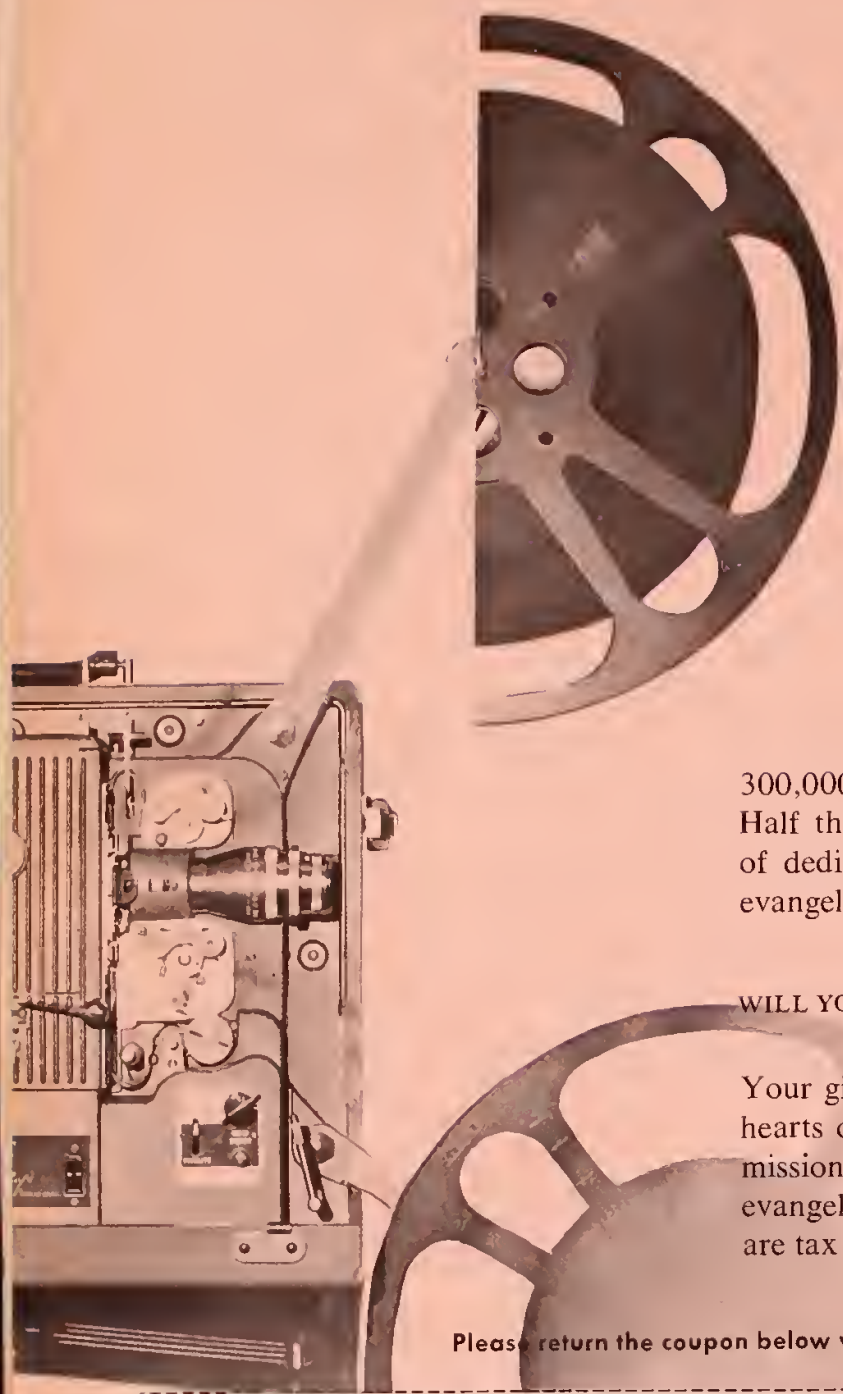

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Editorial

Adjusting Our Sights

In this age of expanding college enrollments with the consequent increase in alumni it is good to have opportunity to welcome back to campus those who have studied here and gone out into society to do honor to the name of Yonsei. It was a pleasure, therefore, to listen to the recollections of the Class of '42 and to hear of their achievements.

These graduates of '42 will be among the last group of alumni who come back to celebrate their 25th anniversary to have studied under some of the professors who taught the first classes on this campus and helped to set the pattern for our school. It was, therefore, very appropriate that the science alumni took this opportunity to dedicate plaques to the memories of two men who helped initiate instruction in chemistry and physics and in many other ways contributed greatly to the development of our school, Dr. Arthur Becker and Dr. Edward H. Miller. It is hard at this time to imagine the tribulations that these men faced for "Truth and Freedom." Our hats are off to them.

It was also appropriate that in keeping with the spirit in which these men served special emphasis was placed on our religious lives the next week. It is hoped that the following incident is indicative of our concern for our spirits. In mid-April a Yonsei professor picked up a notice of the religious emphasis week schedule and looked at his calendar for the next few days to see what would be in conflict. Only when his fellow professor commented that the program was for the third week in May did he realize his mistake and then comment, "A notice a whole month in advance?" "Yes," his friend replied, "That gives time to prepare." In the rush of classes, activities, and studies it is too easy to forget the most important thing in our lives, our relation with God. Only through such concern for our spiritual relationships will we become worthy alumni.

A Hallowed and Historic Spot in Seoul

by Dr. Samuel Moffett

Founders Day at Yonsei reminded me that I have in my possession a treasured old map of Seoul which throws some light on the days of the school's beginnings.

We often think of Yonsei as starting in a little room at the Y.M.C.A. in downtown Seoul, and that is true, for it was at that location that Dr. Underwood opened the first college classes.

But it is also true that the medical school and hospital, which became an integral part of the university life in 1957, have roots which stretch clear back to the year 1885, making this the 82nd anniversary. We are all familiar with the story of how Dr. Allen saved the life of Prince Min Yong-Ik, and how he was rewarded with permission to establish a "Royal Hospital." But where was that hospital located? Some have told me it was near the present Catholic cathedral; others say it was nearer Ohongno. No one seemed quite sure.

According to the records, the hospital opened on April 10, 1885 in the home of the reform leader, Hong Yong-Sik, who had been murdered after the failure of the attempted coup d'etat a few months earlier. It is said that this was near the foreign office compound. Two years later, when Dr. Allen resigned to help the Korean legation in Washington, D.C., the hospital was moved to better quarters at "Dong Hyen, or Kurlgai," which is now Ulchiro. At that time Dr. J. H. Heron succeeded Dr. Allen as the second superintendent of the hospital.

Now the old map to which I referred is one that belonged to Dr. Heron, about that same year 1887, for there is a reference on it to "the riot of '86." It is worn and marked as if he had used it as his own street guide to Seoul in those days. When Dr. Heron died in Seoul in 1890, my father took care of his two little girls, Annie and Jessie, for a short time. Last year Annie Heron Gale, now a lady almost eighty years old, remembering that kindness gave me her father's map as a keepsake.

The map is printed on old Korean paper and colored by hand. Large black Chinese characters at the top identify it as "a complete map of the principal place" (Seoul). In Hankul at the side is the esoteric information that it takes 9,975 paces to walk around the old city wall, which should be of interest to students who like hiking. Streets are marked in red; the drainage ditches in blue, and the city wall in yellow.

Particularly fascinating to me were the faded notations which Dr. Heron himself wrote on the map with black ink. He identified the old Presbyterian Mission near the American Embassy residence, where he and Dr. Underwood lived, and where my father also had a home for several years. He marked the old Methodist Mission, as well, on the south side of that street.

But what most caught my attention, because of my interest in Yonsei, was a large black asterisk which he had inked in just above the center of the map and marked simply, "The Hospital." I could not help but exclaim aloud, "So that's where the first Hospital was!"

The spot marked by Dr. Heron lies between the Kyung-Bok and Changduk Palaces, midway between the statue of Min Hong-Ik which now stands at the An-kuk-dong Rotary and the Ton-Wha-Mun palace gate. It is a little north of the wide road that now connects the two, on the smaller road running north between what is marked on the map Chae — kol and Kahwi-pang. I walked up

Dr. Moffett

that road recently toward modern Kahwi-dong, and I would guess that the first Hospital, forerunner of Severance and Yonsei, stood somewhere on the site of the present Chang-duk Girls' High School at Chae-dong.

It would be an interesting project for history-minded students to pinpoint the location more precisely, either from other old maps, or from the recollections of older inhabitants of that area. Perhaps on some future Founders Day, Yonsei will want to place a tablet on that spot to mark for all to see this early chapter of her long history.

A Westerner's Thoughts On Korea

By Kingsley Guy Senior of History Dept.

Korea differs with the eyes which view it. To the casual visitor, Korea is one thing, yet to the westerner intent on a deeper examination of the country, Korea is not always congruent with the obvious.

Indeed, what seems to exist in Korea today is a form of schizaphrenia. On the one hand is a Korea progressing in the context of a modern industrialized world, yet, on the other hand, one finds a Korea deeply entrenched in its pre-western concepts. It is important, however, to realize that the two are not mutually exclusive. Indeed, to many it appears imperative that Korea mordernize, not along western lines, but in a manner which corresponds to the Korean nature.

The problem of a nation in transition is a subject which often occupies the mind of a western student of the Orient. Some even believe that the Korean himself is not always happy with the changes overtaking Korea. Yet, it is rather closed minded to point an accusing finger at change, backed by statistics pointing out such things as the rising divorce rate or the seeming deterioration of the family structure in some segments of society. It is also a mistake to emhrase too warmly what appear to be positive aspects of modernization, for they eventually may have unforeseen and detrimental repercussions. Adaptability, however, often appears to be the necessary quality for modern Korea. That is, the ability to accept innovation in a manner which fits into the Korean framework, for along with modernization, Korea must strive to keep its identity in a different sense.

This is a situation of great interest to many Westerners, for the west has never been faced with such a situation. Adapting to modernization while keeping a unique Korean spirit is, needless to say, difficult. It is not, however a problem which is insurmountable.

Letters

Fifty Thousand stepping stones-that is about ten per student-would pave our Paikyang Boulivard side walks. Anyone know how we could get them?

Book Review

The Art of Loving

By ERICH FROMM

Mr. Fromm opens his startling book with the argument "is love an art? Then it requires knowledge and effort. Or is love a pleasant sensation, which to experience is a matter of chance, something one 'falls into' if one is lucky?"

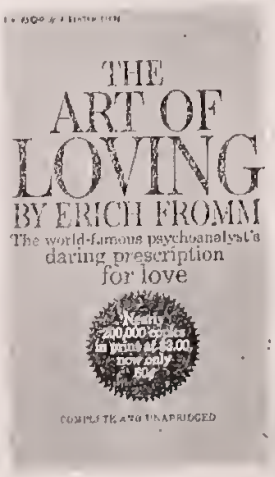
Most people are starved for love. No enterprise, nor any activity is started with such tremendous hopes and expectations, and yet, which fails so regularly, as love. Yet it is the prevalent idea that there is nothing easier than to love. That there is nothing to be learned about love. The only stumbling block is to find the right object to love. In his book, Mr. Fromm neatly analyses the bargaining character in the object-chosing act. The sense of falling in love, he declares, developes usually when the two people feel that they have found the best object available. A nice package of qualities within reach of one's own possiblities for exchange in the personality market.

His theory of love is developed on the premise that love certainly is an art, like life is an art. And like any other art, learning to love demands practice and concentration. Even more than any other art it demands genuine insight and understanding.

Larger part of the book is devoted to the theory of love. And in this theory Mr. Fromm accepts love as the only satisfactory answer to the problem of human existence. Only through love and its penetration into man's essence can man be freed from his prison of isolation and separateness from the outside world which is the source of all anxiety.

In this book, Mr. Fromm discusses love in all its aspects, not only romantic love, but also love of parents for children, brotherly love, erotic love, self-love and love of God.

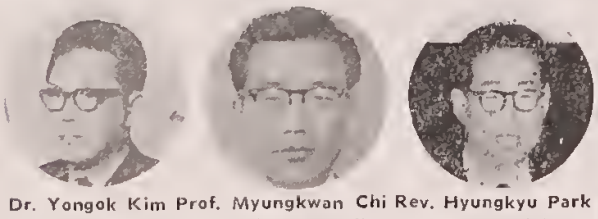
This book is a must for all the young intellectuals to develope their capacities for love on the only level that really counts — a love that is compounded of maturity, self-knowledge and courage. We are happy to say that our Library kindly has two copies of the book at your disposal.



Religious Emphasis Week

Faith For A Changing Age

The tenth Religious Emphasis week was observed on Campus the week of May 15 to 19 under the theme "New Lives of Revolution." Three prominent Christians spoke to students of the various colleges and participated in discussions with the students afterward.



Dr. Yongok Kim Prof. Myungkwan Chi Rev. Hyungkyu Park

Interview with Rev. Hyungkyu Park

I desired to give a definition of distorted unreality in religion. And I hope that many students will be willing to abandon thoughts of indolentism. Thanks a lot to Yonseians for giving their ears to me.

The theme, as it is, was a fascinating title for youngster who only look forward to the future

This kind of tendency has been changed by fierce corruption and controversial debate among the intelligencia in history.

Nobody in Yonsei will deny the fact that contemporary Korea's situation requires stretching outside rather than keeping to oneself. The situation nowadays, it is quite evident, presents a revolutionary period with man struggling for economic development.

Interview with Dr. Yongok Kim

I'm very glad to see the sincere attitude of Yonseians who paid sharp attention throughout religious emphasis week.

I hope all Yonseians will contribute to our society as the elite of society.

We are now facing a most progressive period when laziness is an easy guide to hell, whoever you are. All Yonseians, I believe, can assume major and positive role in any field.

Let's have a practical vision for the stern realities of life for the betterment of Korea. It is undeniable that the theme of this religious emphasis week points the way to success.

Interview with Prof. Myungkwan Chi

I'm becoming convined that all Yonseians are eager to learn about religion. They are also interested in all happenings in their surroundings and so have deeper minds for their original thoughts.

This wonderful background of Yonseians will deliver them from any kind of difficulty and give them victory especially in Korea with so much corruption and evil.

Everybody at Yonsei will, I hope, have a searching mind seeking outside this country and take a positive role in the new revolutionary period.

Senior Pratice In Traing House

The College of Home Economics Life Training House, which opened on May 13th, will permit senior students to enter in shifts of 3 weeks to practice those things they have learned in domestic management during the past four years.

Col. Lee Named As Head Of ROTC

The Inauguration Ceremony for the new head of the R.O.T.C. (Reserve Officer Training Corps) was held in the Grand Auditorium on May 23 with the participation of many professors and high ranking officers including President Tae Sun Park, Dean of Students Naeun Seong, and Brigader General Pil Huh.

After receiving the banner from the former head Tae Chan Shin, Colonel Kyung Yong Lee, ex-professor of the Military Academy who was newly appointed as head by the Command Office, spoke to the 350 R.O.T.C. students, "I am willingly dedicating my efforts to the freedom and truth of Yonsei. I'll try to seek more rational goals for this purpose in every sense of development."

Colonel Tae Chan Shin mentioned in his departure address that all Yonseians must devote themselves for the proud achievement of Yonsei University."

More Support Urged For Yonsei Korea Shows Much Progress

By Sung soo Han

Visiting Professor of The Medical College

Much has been added to the streets of my Seoul. Many schools have sprung during the past decade and the fever for better education is higher than ever. The short five weeks in which I had been offered numerous opportunities for reaquainting with the old and learning the new facts of Korea was certainly one of the most rewarding and gratifying experiences I have had since my departure from Seoul in 1956.

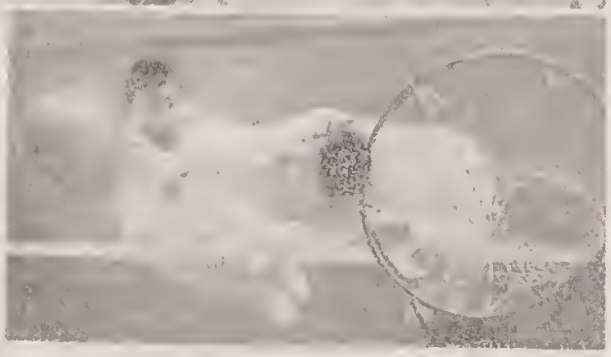
The peculiar feelug of admiration with a sense of shamefulness which I could not resist to have whenever I visited European countries and the American continent has dissolved away in to. After all I can now proudly say that Korea is alive and Koreans are making progress on every front. These are some of the general comments I can make of Korea today, having seen her after a long pause of 11 years.

What then have I found in higher education? In so far as this particular question is concerned, the progress has been relatively slow. Despite the beautiful buildings that so many of our younger universities have built, the university community as a whole seems to be some distance away from creating the real guiding spirit and central structure of the university. The university appears to have an abundant supply of well prepared students and eager - to - teach professors. What seemingly is lacking is a strong financial background sufficient to promote idea oriented research within the university, a factor which is vital for the healthy growth of the university as an institution of leadership for scientific and social progress. This may be especially true in most areas of natural science where the advancement is so much conditioned by the availability of research tools and facilities. At Yonsei, I could also think of many things that might be desirable in order to beef up the university in different senses. However, the relative progress that Yonsei has achieves in the area of Medical Sciences with which I have made limited contacts has been impressive in comparison to some of the other institutions.

What should be kept in mind will be that the successful growth of a university mandatorily requires:
1) a sound administrative leadership 2) a collection of promising students 3) a body of capable faculty — capable in terms of developing new ideas through research and transmitting such newly created ideas to students at all levels, and finally, adequate material support. Through my brief and relatively superficial observations of Yonsel University I have aequired a sense of confidence that she has the first three important elements, and I hope that the fourth factor is and will be improving hereafter.

As an visiting professor of Yonsei I send my sincerest gratitude to you all for the hospitality and kind welcome that has been extended to me and, at the same time, will leave you with a hope of seeing the University leaping as a true spear head of our freedom and progress in every aspect of Korean life where the University is committed.

"Distrust" First In Photo Contest



First Prize

Top left: **Distrust**

(Jungme Lee, Senior of Philosophy Dept.)

Second Prize

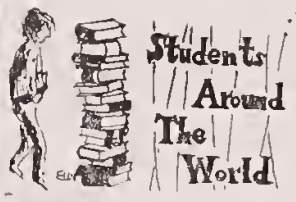
Lower left: **Defence**

Wongol Park, Alumnus of Theology Dept.)

Second Prize

Right: **Thirsty Vietnam**

(Changhoi Park, Senior of Political Science Dept.)



France

The annual Congress of the National Federation of French Students (Federation Nationale des Etudiants de France, FNEF), the rival student organization of the National Union UNEF, was held in Montpellier early in April. Until now, FNEF had been content to oppose the UNEF. During the Congress, however, FNEF delegates expressed the desire to bring about a constructive change in their activities. FNEF intends to exploit the present UNEF crisis as far as possible to its own advantage, in order itself to become a moderate and "serious" student movement open to everyone and able to propose technical solutions to student problems. FNEF has worked out the guiding principles for a reform of the French university. Its demands include decentralization and the establishment of smaller autonomous universities suited to the local economic conditions. (Le Monde, Paris)

Spain

About 16,000 students from the Faculty of Political Science and the Philosophical Faculty of the University of Madrid founded an illegal student organization, independent of the Franco-regime, at separate meetings on 24th April. After weeks of careful preparations, they thus followed the example of their fellow students in Barcelona who formed a democratic student syndicate some considerable time ago. (Neues Deutschland, East Berlin)

Japan

More than 2,700 out of about 3,150 medical interns in Japan refused to appear in National Medical Examinations, which started on March 12. Since 1963 they have been demanding the abolition of internship system which makes it obligatory on their part to do one year practical work without salary and then qualify in National Medical Examination before they are given their doctor's degree and licence to practise. A boycott of the National Medical Examination would mean renunciation of their chance to be licenced as medical practitioners. The resentment against the internship system however is so strong and widespread that the medical interns are taking this risk.

The Yonsei Annals

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Yonsei Celebrates 82nd Anniversary

Three Professors Honored

82nd Founder's Day of Yonsei, started on the base of Christianity to practice higher education and raise up leaders in a spirit of freedom and truth, was observed at the Grand Auditorium on the 13th of May with the participation of faculty members, homecoming Alumni and more than 1,000 students.

The ceremony, beginning with music by Prof. Sangsoo Kwak and under the presidership of President Taesun Park, was high-lighted when 33 faculty members including Dr. Woozoo Lee, Dr. Ueisun Lim and Keumduk Choi of the Medical College received recognition of for their service of over 15 years at Yonsei.

"82 year old Yonsei is now stepping to the world stage. The attitude of Yonsei toward expansion of equipment and strengthening of faculty will increase our passion for Yonsei double," said President Pank in his memorial address, "I reaffirm that all the Yonsei Family will now get together, looking forward to one goal, that higher education is most necessary for Korea."

Coronation of May Queen

The coronation of the May Queen was the climax of the Foundation Festival. the Queen and her fourteen ladies-in-waiting were escorted into the ceremonial site, the amphitheatre. But the ROTC escorts failed to add to the grandeur, for what are soldiers without arms?

The Queen and her train glided into the amphitheatre to songs of praise. Miss Kang Sunghee, College of Music, was newly crowned to reign as the Seventh Queen of Yonsei.

The Queen in white, seated on the regal throne, the fourteen pink ladies-in-waiting in their respective seats, the applauding audience once seated, the celebration for the newly crowned was initiated with the five coloured ribbon dance of Dan-oh. Forty girls in blue and white traditional dress flowed to the beat of traditional folk music. Western folk dances of various forms followed. The boys were stiff and not at all sure of their steps. The girls lacked much in spirit and not even a smile or two! The dancers didn't seem to enjoy it. Nor could the on lookers. Next time, more spirit and do smile, if you please!

Little dramatic sketches came to delight a whole crowd of uninvited little primary schoolers of the vicinity. The first prize went to the Science and Engineering College. Their delivery was clear. What's more, The Yonseian King refused to accept Miniskirts and Beatle hair styles from envoys of Anamgol Cat? That certainly flattered the judges' taste.

The bamboo dance which followed directly certainly had more vigor and the audience was absorbed into the regular beat of the bamboos. But, aren't people supposed to look up and not down at the bamboo sticks playing at their feet?

Miss Jinbun Lee decorated the finale of the celebration of the coronation with her dreamy fan dance. The fluent and spontaneous dance made us at once forget that there had been unhappy, unsmiling and awkward not-sure-of-steps dancers. Wasn't it Shakespeare who said, "All's well that ends well?"

The Founder's Day Ceremony was observed in the Grand Auditorium.

Lecture Meeting

The lecture meetings held from the 9th to the 12th of May, closed successfully after attracting much student interest.

Symposium on Korea Unification

The first Lecture Meeting of the 82nd School Foundation Day, Symposium on Korea Unification, was held at the small Auditorium with speakers Mr. Dongwon Park (Director of the Han Kook Daily News) and Mr. Yongkyo Yun (Foreign Ministry Political Research Comm.).

In the meeting, Dr. Myunghai Kim who chaired the discussion explained the history of Korea before the Korean War, and asked the two speakers to describe the Unification Policy of the Republic of Korea and that of North Korea.

Lecture Meeting on Problem of Korea

This Lecture took place on the 10th of May at the small Auditorium. In the presence of more than 250 students, Prof. Kihyoung Oh, of the College of Liberal Arts, talked about the problems in urbanization of the country over 20 years and the attitude of College students in serving in the development of rural communities. And Mr. Homin Yang (Columnist of Chosun Daily Newspaper) made a speech saying that development of Korea is dependent on College students who have vision for the future and won the applause of the students.

High School Students' Essay, Poem Contest

A poem based on liberal youthfulness and lyric poem based on pure love were asked for the Essay Contest, given the titles "In the Woods," 'Mother."

Winners are: First prize, poet Kwangsoo Ma (Taekwang Sch. Junior) Essay Kyusang Lee (Kyungdong Sch. Senior).

Early Univ. Scientists Honored

The Ceremony of Unveiling of the Memorial Plaques for Dr. A.L. Becker and Dr. E.H. Miller was held at 12 noon in the lobby of Yonhee Hall. President Park and many professors and science alumni attended.

Dr. A.L. Becker and Dr. E.H. Miller were professors who brought natural scince to our country for the first time and founded the Dept. of Mathematics and Physics at Yonhee. These plaques were made under the supervision of Prof. Jung-sook Kim, who is a professor of Hongik Art College, at a cost of 260,000 which was raised by alumni and faculty in a campaign headed by the late Dr. Keewon Chang. President Park and Yongwoo Kim, chairman of the alumni committee, addressed the assembly, both stressing the idea, "Let's follow the learning attitude of Drs. Becker and Miller."

Dr. Paik Returns From U.S.

President Emeritus L. George Paik returned from his long trip to Geneva and the U.S. on June 7.

He, after attending the 2nd Conference on world peace, visited United Board in U.S. to take part in 22nd Annual meeting.

This Annual meeting was held May 2 in the Interchurch Center with the theme "The Challenge of Christian Higher Education in Asia."

Presidents' wives meet at the Reception preceeding the Annual Dinner of the United Board.

Beauty and the Beast

Queen Sunghee Kang of the college of Music surveys her Court.

One scene of the colorful Dress Parade.

The colsing bond fire symbolized the light of truth and freedom.

Could "King Yonsei" be so cruel to his subjects on such a happy day?

The seventh Queen of Yonsei is crowned.

Folk dancing in the quardangle under the lanterns highlighted the recreation program.

Left: Boys and girls together dance before the Queen.

Right: The May Pole dancers weave a colorful pattern in the Amoiteatre.

Left: Mind over matter. Members of the Taekwondo team demonstrate their ability to concentrate.

Right: Mountain climbing anyone? The Alpine club displayed their equipment.

SEOUL UNION CHURCH

"Held our first stated Sunday service this eve after dinner.." wrote Dr. Horace Allen, M.D. in his Diary, June 28, 1885. "Mr. and Mrs. Heard, the elder Mrs. Scranton, myself and wife being present." It was the beginning of Seoul Union Church, the oldest organized Protestant church in Korea (July 25, 1886). Services were held in the American Legation upon invitation of the Minister, Capt. William H. Parker.

The missionary pioneers were the first pastors, Mr. H. G. Appenzeller, a Methodist, and Mr. H. G. Underwood, a Presbyterian. Membership was open to anyone in good standing in an evangelical denomination. For a time the Episcopal order of service was used on alternate Sundays. In 1892, under the pastorate of S. A. Moffett, the hour of service was changed from morning to afternoon to avoid conflict with Korean church services.

For years it was literally a pilgrim church. The pastor changed every year, the preacher every Sunday, and the church location almost as often. In 1888 services moved to the Presbyterian guest house, in 1889 to Pai Chai High School, 1905 to Chung Dong Methodist Church, 1907 to Yeon, 1912 to Pierson Memorial, 1924 to Morris Hall (S.F.S.), and in 19 to the present location at Tai Hwa Center.

~~The church was organized in a prayer meeting held in the home of Allen on Sunday afternoon~~

Only three full-time pastors have served the church: the Rev. Allen F. McCune (1911-27) who ministered to Seoul's English-speaking community for sixteen years entirely without remuneration; and, after the Korea War, Rev. Victor Allison (19), and Rev. Everett F. Hall, Sr. (19).

— S. H. Moffett. June 18, 1967

Sources: W.T. Ken, "Seoul Union Church" in Korea Mission Field, May, 1931
Horace Allen, Diary
Bulletin, Seoul Union Church, 1882

KOREA CALLING

VOL. VI. No. 8 SEPTEMBER, 1 9 6 7

THE CHALLENGE TO THEOLOGICAL EDUCATION

Samuel H. Moffett

Korea has more Protestant theological students than any other country in Asia, Africa or Latin America. Last year there were 1,781 theologues in her fifteen major seminaries, and perhaps as many more in some thirty minor schools. But it all started with just two students in a missionary's home in Pyengyang sixty-six years ago.

In 1901, Dr. Samuel A. Moffett brought two young men into his house for a three-month course for training pastors. Six years later, the little seminary graduated its first seven ministers as the nucleus around which, in that same year, 1907, the new and independent Presbyterian Church in Korea was organized.

Today's Preshyterian Theological Seminary stands on the bills beside the Han, under the cross on its eight-story-high prayer tower, with a faculty of fourteen, a student body of 240, and as high an academic standard as any theological school in Asia. For a while it was tbe largest Preshyterian seminary in the world. It has graduated 2,593 ministers of whom about two thousand are still in active Christian service, not only in Korea hut in six foreign countries as well.

This year's graduating class numbers 84, which is still not large enough to meet tbe demand for ordained ministers in a church that has almost doubled its membership since the 1950s.

Most graduates go directly into the pastorate, but changing times have created a demand for a diversified ministry. One of last year's graduates, for example, went to a factory, not a church, and as a common laborer, not a minister. He is preparing for Christian witness in Seoul's industrial slums. Another graduate, our first woman B.D., is in a rescue ministry to prostitutes, moving unafraid through their sleazy, twilight underworld to tell them of Him who came not for the righteous but for sinners.

Presbyterian Theological Seminary

The most startling statistic at the seminary is the number of college graduates. 60% of the seminary's 240 students are graduates of a four-year college, and if tbe undergraduate college of Christian Education is excepted, the proportion is 76%. There are 136 (including 6 women) in the seminary's B.D. course for college graduates; 8 in the Th. M. course of the Graduate School; 46 in a two-year course for graduates of regional seminaries, and 50 (including 3 men) in the college of Christian Education.

These four levels of instruction pose innumerahle problems, but are also an insistent, urgent challenge to tbe whole structure of theological education in Korea. They present us with questions like this. Can we work out a creative combination of the new American-pattern B.D. course for college graduates, and the old European-pattern course for high school graduates which the rural church still needs? Can we raise academic standards without losing the evangelistic zeal that is the old seminary's priceless heritage? Can we discover enougb resources in Korea for an adequate, indigenous graduate school program? An important part of tbe future of the Korean Church binges on finding an answer to such questions.

Tbe seminary's location is in itself a symbol of tbe challenge. At the crest of the hill behind the scbool lie the ruins of a 1400-year-old Paekje fortress, reminding the students of tbeir country's an-

cient cultural heritage. But next door is Walker Hill, the gleaming, five-million-dollar tourist resort and international conference center, serving notice that they can no longer live in the past. Below the pines on the fifteen-acre campus flows the quiet Han, an invitation to meditation and reflection. But the river's banks are broken by the chimneys of the sprawling factories which have turned the sleepy suburb into a bustling new industrial center.

Between the factories and the seminary rises the steeple of a little brick church, started as a home mission project by a down-town congregation before the seminary even thought of locating here, and reminding the students of the evangelistic priorities of their unfinished task in a land that is still 93% non-Christian. After sixty-six years there are more non-Christians in Korea than when we started. That is the greatest challenge of all to theological education in Korea.

Samuel H. Moffett
Dean of the Graduate School
Presbyterian Theological Seminary

PATERNALISM AND INDUSTRIAL EVANGELISM

Bishop John Daly

Paternalism has had a bad press, especially among anti-colonials, but in Korea today we shall miss a great opportunity if we fail to recognise the fact that this spirit of paternalism is creating a favourable condition for evangelism, especially in industry. There can be no country in the world, certainly not Britain, nor America nor Japan, where factories, and even police stations and prisons, are so wide open to the messengers of Christ. In what other country have Chiefs of Police invited the clergy in every town to supply them with chaplains? Where else would you find a Governor of a prison gathering his eight hundred and fifty male and one hundred and fifty female prisoners to take part in a Christmas Service? Or a factory manager assembling his 1,600 workers to meet a bishop, or to witness a Christmas Play or to hear an Easter Message? Yet, I have known all these things to happen during the last few months.

In Korea there are owners of private coal mines who care sufficiently to give their workers houses, hospitals and schools, textile firms that provide dormitories for up to eight hundred female workers and do not forget a beauty parlour, and a government-run factory that organises a nursery where their workers may suckle their infants. Management knows that well cared for families produce the better workers, that knowledge is world wide. But in Korea the management also recognises that material care is not sufficient and, in my experience, there is a readiness to enlist the services of the church to help to supply the spiritual needs of the workers.

There is a large tobacco factory where the non-Christian manager has invited one of my clergy to be chaplain to the works. He has provided a furnished room with a telephone and the workers are encouraged to go to the chaplain with their personal problems. Once a week, the chaplain has lunch with the workers and the broadcasting system is put at his disposal for fifteen minutes. A priest in another parish spends thirty-six hours a week at a primitive coal mine high up in the mountains (it is said to be the highest coal mine in the world). There he works in the daytime as a welder but the manager is giving him a room where he may counsel those who come to him. The chief engineer gives him his meals and he sleeps at night in a shack with two young bachelors. The young manager especially values our prayers. He himself from time to time, retires to his wooden hut for a three days' retreat. A string with strips of white paper is placed across his doorway so that he may not be disturbed; night and morning he washes his body with fresh water and the day is spent in prayer. When his time of preparation is over, he goes to the top of the mountain to offer the sacrifice of dog and pig for the safety of his workmen.

I have given but two examples of dozens which could be cited from the experiences of Protestant and Catholic workers in this field. The dangers are obviously great and our evangelists must be warned lest they become the tools of a paternal management, or their activities mistaken for a form of western witchcraft. Both these dangers may be particularly acute where the management is in the hands of church members, for these men are apt to expect the Church to support the "status quo". But danger is no reason for neglecting opportunities.

I have only twice met with a hesitation to accept the ministry of the church and the cause for this, on each occasion, was the fear lest "missionaries would introduce division among the workers." This reaction came as a slap across my face, especially since I knew it to be justified. I am convinced that we must find the way to work together or else the doors which are open to us today will be closed.

Bishop John Daly
Anglican Mission

THE PEACE CORPS IN KOREA

Kevin O'Donnell

The name of this publication, **Korea Calling** seems appropriate, somehow, for an article describing the Peace Corps of the United States in Korea.

Korea, through its government, originally called Peace Corps in 1961, the year the Peace Corps started. Unfortunately, Peace Corps could not respond to this initial request. Korea again called, and in late 1965, agreement on a Peace Corps educational program was reached. In September 1966, one hundred American Peace Corps Volunteers arrived in Korea for two years to be high school teachers of Conversational Englisb, Science and Physical Education. About seventy Peace Corps Volunteers were in the first group with an additional twenty-five and five in the latter two fields respectively.

Before arriving, this group had been carefully recruited, selected and trained. During an intensive twelve-week training program, these Peace Corps Volunteers were introduced to Korean History and Culture, the Korean Language and also received specific instruction in their needed teaching skills.

While Peace Corps comes to Korea to teach, we also come to learn. We wish to learn in order to understand and be understood. For this reason, the Peace Corps Volunteers all live with Korean families in the forty-three different cities, towns and villages where they are teaching at about one hundred Korean schools.

These Americans, two-thirds of whom are male and one-third female, are generally in their early twenties. They are all college graduates, and represent about thirty-five of the fifty States. Some hold advanced degrees, and many plan to return to graduate school following their Peace Corps service. For the young men, this service is not a substitute for military service, although they are generally granted a deferment while in the Peace Corps. Upon completion, they are eligible for the draft.

In an attempt to remove as many of the differences as possible between the Koreans and tbe Peace Corps Volunteers, the daily living of a Peace Corps Volunteer is considerably different from the usual United States government employee. For example, the Peace Corps Volunteers receive 12,000 Won a month(those in Seoul receive 13,500 Won) from which they must pay all their living costs except cost of room and medical expenses. They do not have PX privileges nor can they use the Korean Foreigners Commissary. The rule of thumb is that Peace Corps Volunteers avail themselves of only those things available to Koreans.

A Conference with Peace Corps Volunteers

As teachers, the Peace Corps Volunteers are kept busy. Generally, they teach twenty to twenty-five classroom hours per week plus extra-curricular school activities such as English conversation clubs or sports activities. Many also hold adult classes in the evenings, or work with groups of students from other schools. Some have found involvement in work with local health groups or orpbanages.

The combination of truly living on the economy, carrying a heavy work load, receiving a minimum living allowance, struggling with a difficult language, all while constantly adjusting to a new environment with new customs and value scales seems like a big undertaking. It is! But to date, only four of the original one hundred have returned because of an inability to adjust. Four others have returned because of healtb, marriage or as spouses of those who did not adjust.

With a high sense of motivation and solid dedication to the cause of understanding and assisting, these young American men and women are determined to succeed.

One measure of the job these Peace Corps Volunteers are doing might be in the request recently presented Peace Corps by the Korean Government. The Ministry of Education asked for approximately two hundred additional Volunteers in English teaching. These Peace Corps Volunteers would be assigned to Middle Schools throughout Korea. We are often asked why the teaching of English is so important in a developing country like Korea. We believe English is the key with which the Koreans can unlock the storehouse of resource material. For example, the Korean doctor or engineer with a knowledge of English, can read and comprehend specialized publications pertaining to his work and thereby greatly expand his knowledge. Further, the English language is becoming the common denominator language of international business and Korea is seeking active participation in such commerce.

The Ministry of Health and Social Affairs has asked for over three hundred Peace Corps Volunteers to serve as Rural Health Auxiliaries. The Volunteers will function in the areas of Maternal Child Health Care, Communicable Disease Control, Sanitation, and Health Education

With only eight months in Korea, Peace Corps is reluctant to pass judgment on itself. Encouraged by the present Peace Corps Volunteers' preformances and the requests for additional Peace Corps Volunteers, Peace Corps is still searching to improve the utilization of its talents. In all three teaching fields, English, Science and Physical Education, and especially the latter two, new ways to improve the effectiveness of the Peace Corps Volunteers are being reviewed. Joint studies with Korean educators have been started to set objectives for Peace Corps' presence in Korea. In essence, the Koreans are being called upon to determine how this manpower resource which has been made available to them can best meet the needs of Korea.

Kevin O'Donnell
Director, Peace Corps, Korea

BOOK CHAT

New Christian books on Korea are of interest to all of us. A very moving little book, in paperback, is **For a Testimony**, by Rev. Bruce F. Hunt (200 won), which tells the story of the time spent in prison over the Shinto Shrine problem, just as World War II was getting started. Only those who were here at the time can appreciate some aspects of the situation which the book describes, but the reading of it will inevitably raise certain questions in the reader's mind: Just what would I have done in a similar situation? How much would I be willing to endure for Jesus Christ?

Two small books published by the Lutheran Mission are worthy of attention. One is the famous **The Freedom of the Christian Man** (크리스챤의 자유)(50 won), by Martin Luther. This was one of the decisive writings of Reformation period. It has not lost its value with the passage of time. The subject is still an important one. What is true Christian freedom and what are its limitations, always "in Christ?"

The other is **What Is Truth**(진리란 무엇인가) (40 won). This is a small book of selected Scripture readings, under attractive titles, done in four sections: The Fragrance of Life, The Treasure of Life, The Guide of Life, The Glory of Heaven. Some of the sub-titles are these: The Song of Love: I Cor. 13; The Turning-point of History: Acts 2; The Essence of Faith: I John 3; Paul's Gospel: Rom. 5, 8; Christian Behaviour: Rom. 12; Peace of Mind: John 14. It will be seen that the sections consist of full-length passages, not just scattered verses.

With the current interest in the writings of Bonhoeffer, of which as least three are available in Korean, **The Place of Bonhoeffer**, edited by Martin E. Marty(본회퍼의 사상)(250 won) will be of help to many. The sub-title is "Problems and Possibilities in his Thought." The first essay by Marty himself, gives the title to the book. Each chapter is by a different author. They discuss such themes as: What is the meaning of Christ for us today? Jesus and the nature of Society, Bonhoeffer and the Bible, Worship and Faith, Bonhoeffer's Philosophy.

Another author who has been stirring much interest, in Korea, for obvious reasons, is Martin Luther King, Jr, several of whose books have appeared in Korea in translation, from other publishing houses. Now the CLS has come out with a translation of **Stride toward Freedom**(자유의 투쟁) (250 won).

KOREA CALLING

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WHERE THE ACTION IS

"Asia is where the action is," said President Johnson on his Far East tour last year, and he was right. But Asia is also where the vacuum is. Korea is an illustration of both sides of that paradox.

Part of the action of which the President spoke is the economic miracle that has changed the face of northeast Asia. One of its brightest spots is South Korea. Ten years ago when we returned as missionaries to this country there was not a street light in Seoul. Only a few of the roads were paved. Ruined buildings marked the ravages of war. The experts said that as long as the country remained divided, north and south, its future would be as rough and dark as her streets.

But today Seoul glitters at night like New York. It has become the tenth largest city in the world, with a population of four million. Economic growth is jumping at the rate of 8% a year, and exports are increasing an incredible 40% a year. Korean radios undersell the Japanese in Africa; her sweaters compete with Scottish woolens in Sweden; she ships tires to Indonesia and wigs to the United States. She exports nine million pairs of false eyelashes a year. Now, poised at the economic take-off point, her leaders say that in five years Korea will no longer need American economic aid.

But what Korea does still desperately need is a comparable spiritual take-off. Some of the glitter of ~~this~~ her economic miracle is as false as the eyelashes she sends overseas. Flashing movie signs and commercial advertisements have a way of arousing more hopes than they satisfy. Material success alone has never brought happiness. It can leave a black vacuum in the heart that must be filled. How to fill that vacuum with Jesus Christ is the challenge that faces the church in Korea today.

The church, too, has been growing in Korea. The first Protestant

was baptized only eighty years ago, but today there are two million Korean Protestants, and another 750,000 Roman Catholics. Seoul, alone, has some six hundred Protestant churches, one of them with a Sunday attendance of more than 9,000 people.

But the vacuum at the country's heart remains. Not more than ten per cent of the people are Christians, and eighty per cent of the country's 29,000,000 people profess no religion whatsoever. There is no greater national danger than such a spiritual vacuum, for it will be filled, if not by good, then by evil. How is the church meeting the challenge?

The young graduates of the Presbyterian Theoogical Seminary in Seoul know that they must move into the heart of the vacuum if they are to reach it for Christ. Take Kim Chang-Sik, for example. He graduated only this December, but already he has found where the action is. As a prelude to a Christian ministry in the city's industrial slums he has taken a job in ~~with a~~ industry, ~~first~~ Not as a chaplain. He went instead down into the dirtiest, smelliest part of a rubber factory ~~first~~, then into a furniture factory as a common laborer for 37¢ a day. Why? Because that is where the vacuum is.

Or take Mis Choi Han-Jong, who graduated last year as the first woman to receive a B.D. degree from the seminary. She startled her family by turning down better paying jobs for a dangerous and discouraging ministry up near the 38th parallel, in the sleazy world that fringes the army camps. She rescues and rehabilitates prostitutes, telling them of Jesus who came not for the righteous, but for sinners, and moving unafraid through their unreal twilight underworld. Why? Because that is where the vacuum is.

Yi Chong-Yun, who also graduated last month, faces another, more personal vacuum. He has tuberculosis. For six months he must have absolute rest. Tuberculosis kills more Koreans than any other disease, one every ten minutes. Chong-Yun was almost paralyzed with hopelessness when first told

he was infected. But now, he says, he looks on this time of enforced waiting as spiritual preparation for the action that lies ahead, the fight against the vacuum. For the Christians of Asia are where the action is, and work for the day when "even the night shall be light about them", and "the knowledge of God shall cover the earth as the waters cover the sea".

And Korea's Christians say, with the kind of sublime faith that has brought them through twenty years of persecution, that before they celebrate the 100th anniversary of Protestant missions in Korea, their country can become the first Christian country on the mainland of Asia.

— Sam Moffett
June 20, 1967

he was infected. But now, he says, he looks on this time of enforced waiting as spiritual preparation for the ministry that lies ahead, tho fight against the vacuum. For the Christians of Asia know they are where tho action is, and work for the day when there shall be no darkness,-when "even the night shall be light about them",-and no more vacuum,-for "the knowledge of God shall cover the earth as the waters cover the sea."

Korea's Christians believe, with the kind of sublime faith that brought them through twenty years of persecution, that before they celebrate the 100th anniversary of Protestant missions in Korea in 1984, their country can become the first Christian country on the mainland of Asia.

Perhaps they are right. After all, there are 180,000 more Protestants reported in Korea this year than last. And besides, "with God all things are possible".

- Samuel Hugh Moffett
Dean of the Graduate School
Presbyterian Theological Seminary
Seoul, Korea
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cient cultural heritage. But next door is Walker Hill, the gleaming, five-million-dollar tourist resort and international conference center, serving notice that they can no longer live in the past. Below the pines on the fifteen-acre campus flows the quiet Han, an invitation to meditation and reflection. But the river's banks are broken by the chimneys of the sprawling factories which have turned the sleepy suburb into a bustling new industrial center.

Between the factories and the seminary rises the steeple of a little brick church, started as a home mission project by a down-town congregation before the seminary even thought of locating here, and reminding the students of the evangelistic priorities of their unfinished task in a land that is still 93% non-Christian. After sixty-six years there are more non-Christians in Korea than when we started. That is the greatest challenge of all to theological education in Korea.

Samuel H. Moffett
Dean of the Graduate School
Presbyterian Theological Seminary

PATERNALISM AND INDUSTRIAL EVANGELISM


Bishop John Daly

Paternalism has had a bad press, especially among anti-colonials, but in Korea today we shall miss a great opportunity if we fail to recognise the fact that this spirit of paternalism is creating a favourable condition for evangelism, especially in industry. There can be no country in the world, certainly not Britain, nor America nor Japan, where factories, and even police stations and prisons, are so wide open to the messengers of Christ. In what other country have Chiefs of Police invited the clergy in every town to supply them with chaplains? Where else would you find a Governor of a prison gathering his eight hundred and fifty male and one hundred and fifty female prisoners to take part in a Christmas Service? Or a factory manager assembling his 1,600 workers to meet a bishop, or to witness a Christmas Play or to hear an Easter Message? Yet, I have known all these things to happen during the last few months.

In Korea there are owners of private coal mines who care sufficiently to give their workers houses, hospitals and schools, textile firms that provide dormitories for up to eight hundred female workers and do not forget a beauty parlour, and a government-run factory that organises a nursery where their workers may suckle their infants. Management knows that well cared for families produce the better workers, that knowledge is world wide. But in Korea the management also recognises that material care is not sufficient and, in my experience, there is a readiness to enlist the services of the church to help to supply the spiritual needs of the workers.

There is a large tobacco factory where the non-Christian manager has invited one of my clergy to be chaplain to the works. He has provided a furnished room with a telephone and the workers are encouraged to go to the chaplain with their personal problems. Once a week, the chaplain has lunch with the workers and the broadcasting system is put at his disposal for fifteen minutes. A priest in another parish spends thirty-six hours a week at a primitive coal mine high up in the mountains (it is said to be the highest coal mine in the world). There he works in the daytime as a welder but the manager is giving him a room where he may counsel those who come to him. The chief engineer gives him his meals and he sleeps at night in a shack with two young bachelors. The young manager especially values our prayers. He himself from time to time, retires to his wooden hut for a three days' retreat. A string with strips of white paper is placed across his doorway so that he may not be disturbed; night and morning he washes his body with fresh water and the day is spent in prayer. When his time of preparation is over, he goes to the top of the mountain to offer the sacrifice of dog and pig for the safety of his workmen.

I have given but two examples of dozens which could be cited from the experiences of Protestant and Catholic workers in this field. The dangers are obviously great and our evangelists must be warned lest they become the tools of a paternal management, or their activities mistaken for a form of western witchcraft. Both these dangers may be particularly acute where the management is in the hands of church members, for these men are apt to expect the Church to support the "status quo". But danger is no reason for neglecting opportunities.

I have only twice met with a hesitation to accept the ministry of the church and the cause for this, on each occasion, was the fear lest "missionaries would introduce division among the workers." This reaction came as a slap across my face, especially since I knew it to be justified. I am convinced that we must find the way to work together or else the doors which are open to us today will be closed.

Bishop John Daly
Anglican Mission